

# Parochial Loans Get Approval Of Committees

WASHINGTON — (BP) — Committees in both the Senate and the House of Representatives have voted to recommend aid to the nation's parochial schools.

An education subcommittee of the Senate's committee on labor and public welfare voted (6-3) to amend the National Defense Education Act of 1958 to include loans to parochial schools for the construction of classrooms to teach science, mathematics, modern foreign languages and physical fitness.

Three education subcommittees of the House committee on education and labor had already voted a similar provision.

The NDEA already provides for loans to parochial schools for equipment to teach science, mathematics and modern foreign languages. The parochial schools, however, have made little use of this provision because the loans are short term and bear a comparatively high interest.

The new recommendations will be for 40-year loans at an interest rate of about 3½ per cent.

## More Aid Recommended

An additional aid to parochial schools has also been recommended by the Senate and House subcommittees in the form of forgiveness of one-half of a student's loan if he becomes a teacher in a private school. At present the forgiveness provision is available only to those who become teachers in public schools.

The action of the subcommittees is in fulfillment of

pledges given to Roman Catholic educators who wanted their schools included in the general federal aid to education bill. When the parochial schools were excluded from the public school bill, promises were made by congressional leaders to include them for loans in the national defense education act.

The Senate provision for parochial school loans would authorize \$125 million a year for three years. This figure (Continued on Page 2)

## Editors Study In Syracuse

SYRACUSE, N. Y. — (BP) — Editors of Southern Baptist religious publications will have a week's schooling in modern journalism methods at a summer workshop at Syracuse university here.

The announcement was made jointly by Dr. W. C. Fields, Nashville, public relations secretary of the Executive Committee, Southern Baptist Convention, and Wesley C. Clark, dean of the School of Journalism at the New York institution.

The one-week workshop will begin July 2, at Sadler Hall on the University campus. More than 30 editors and associates Southern Baptist publications will attend including Dr. Joe T. Odle, editor of The Baptist Record.

The faculty of the Newhouse communications center at Syracuse will teach the classes and laboratories. Dean Clark announced that Robert Root, head of religious journalism, is coordinating the program. Many Subjects Included

Subjects to be covered by the editors include writing, editing, photography and graphic arts.

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# The Baptist Board

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REACHED HIGHEST RANK — Four of the approximately 200 girls who attended annual Queens' Court at Camp Garaywa last week reached the highest rank of Queen Regent-In-Service. They are, from left: Jean Jackson, Yaxoo City First Church; Karen Rich, Gulfport First; Martha Smith and Judy Trout, both of Philadelphia First. Miss Marjean Patterson directed the event, sponsored by the State WMU, Miss Edwina Robinson, Executive Secretary.

## —A FOURTH OF JULY FEATURE

# YOUR LETTER IS A BALLOT

By Marshall Billings

How many times did you vote during the past year?

Once? Only once?

You could have voted much oftener. Indeed, you should have!

You could have voted on every bill considered in Congress and by the White House. You could have voted on every issue debated in your state legislature or city council. You could have voted for or against any television program which you viewed, any radio program you heard. You could have voted on any newspaper or magazine article that you read.

## More Than a Privilege

Like voting in political elections, this type of voting is more than a privilege. It is an obligation. Especially for Christians.

And it is easy to vote in these elections. You don't even leave your home. Your writing table becomes your polling booth. The ballots are your letters — compliments and complaints — that you aim at public officials, editors and advertisers.

Evangelicals complain generously to each other about political developments, about unfair treatment in the news, about morally objectionable radio and television shows.

## Do They Really Count?

But are these complaints effective? Do they help to improve the objectionable situations? Of course not — they are made to the wrong people. To be effective, the complaints must reach those responsible for the disappointing political developments, slanted news stories, smutty television and radio programs.

How can these people be reached? By letter of course. And every letter that you write — every letter of praise or protest — is a vote that will weigh in future decisions made by the person who receives it.

Do letters really count? Are they really read?

## Officials Do Read Them

Public officials do read them and do heed their contents, according to two men who speak for organization. (Continued on Page 2)

## Graham's English Crusade Topped Expectations

"After being in Britain for five weeks," said Billy Graham, "I am convinced that the nation is either on the brink of a catastrophic moral declension or on the verge of spiritual revival. On the one hand I detect a seriousness, a sobriety, a yearning for vital faith; and on the other, a cynicism and even a rebellion against the church. There is certainly more anti-clericalism than I detected seven years ago."

The evangelist declared that the North of England Crusade, held in Maine Road stadium, Manchester, was "beyond our expectations." He pointed out, "We have had in three weeks almost as many inquirers as came in the entire three months at Harringay Arena in London in 1954. And we reached far more of the non-church-going people in Manchester than we did in London or Glasgow."

## Plan To Return

Dr. Graham revealed tentative plans to return to Great Britain. (Continued on Page 2)

## Carey Expansion Plans Announced

Carey College has purchased from Tatum Lumber Company a tract of land of approximately twenty-four acres adjoining the west end of the present campus. President J. Ralph Moonkester has announced. The purchase price was \$35,700.

The main campus of the college now consists of approximately sixty-four acres. This additional land provides for the continued expansion of the college.

The athletic field of the college will be relocated on the northwest corner of this recently acquired property. The new president's home will be constructed on three lots designated for this purpose in the center of the new tract of land.

The development of an entrance to the William Carey College campus leading from Highway 49 By Pass to the southwest corner of the new portion of the campus is being planned.

# Religious Tests Thrown Out By Supreme Court

(Special to Baptist Press)

WASHINGTON — The State of Maryland cannot require that a public office holder believe in God, the U. S. Supreme Court unanimously ruled here.

No religious test whatsoever may be applied by either the Federal Government or a state government to disqualify a person for public office, the court ruled, and atheists have as much right to disbelieve as other citizens have to hold to their faith.

The court made its historic ruling in the case of Roy R. Torcaso of Silver Spring, Md., who was given a commission

as Notary Public by Gov. J. Millard Tawes, but denied the commission by the Clerk of Circuit Court of Montgomery County when he refused to sign an oath that he had a belief in a supreme being.

The American Jewish Congress and the American Civil Liberties Union filed "friend of the court" briefs upholding Torcaso's petition and attorneys from their staffs represented him.

Article 37 of the declaration of rights of the Maryland State constitution declares:

"No religious test ought ever to be required as a qualification for any office of profit or

trust in this state other than a declaration of belief in the existence of God . . . ."

"The power and authority of the State of Maryland is thus put on the side of one particular set of believers — those who are willing to say they believe in 'the existence of God,'" Justice Hugo L. Black pointed out.

He said the court repeats and "again reaffirms" that no one can be forced to profess a belief or disbelief in religion nor can either federal or state governments pass laws which "aid all religions as against non-believers."

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## —14 YEARS OLD

# NEVER MISSED SUNDAY SCHOOL

By

Anne Washburn McWilliams  
Editorial Assistant

Margaret Hicks, age 14, a member of State Boulevard Church, Meridian, has set an amazing and enviable record in Sunday school attendance. Since her birth in Melbourne, Arkansas, on June 12, 1947, she has not missed Sunday school a single time! The first Sunday after she was born, she was carried to church in her bassinet. Once or twice, when she was ill, a bed was fixed for her on a bench, but she went!

Margaret is the daughter of Rev. O. C. Hicks, former pastor at Causeyville, Mississippi, who recently retired, and of Mrs. O. C. Hicks, who is church secretary at State

Boulevard Church, Meridian. She is the sister of Marlin Hicks, missionary to Chile, who died in 1957.

## Daughter of Pastor

As the daughter of a pastor, Margaret sometimes attended mission Sunday schools on Sunday afternoons, as well as the church Sunday school in the mornings. As far back as she can remember, she has been 100 per cent every Sunday, on the Eight Point Record System!

She was baptized at the age of eight by her father when he was pastor in Catron, Missouri. While at Causeyville, she was church pianist. She has dedicated her life to full-time Christian service.

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Margaret Hicks

## Unity Of Purpose Is Cited

PORTLAND, Ore. — (BP) — The president of the Southern Baptist Convention told American (Northern) Baptists in their annual convention here the unity to be sought among the various Baptist groups in this country is a unity of purpose in preaching the gospel.

Dr. Herschel H. Hobbs, Oklahoma City pastor, recently chosen to head Southern Baptists, said, "The unity we seek among Baptists of America must be a unity in the gospel as it is applied to the problems of our time."

He told the assembled delegates, "the need for preaching the gospel in this land and around the world is bigger than both of us."

## Many Ties Pictured

Pointing to the many ties between the two conventions, Hobbs said, "I feel very much at home here." The two conventions maintain separate organizations and programs, but enter into cooperative relations in matters of mutual interest.

The Baptist Jubilee Advance emphases for 1960 through 1964, celebrating 150 years of nationally-organized Baptists life in America, are supported by both these conventions and by five other Baptist bodies.

expressed the view that there is practically no interest in merging the American and Southern Baptists conventions.

## Civil Defense Ministers' School Planned for July

A Religious Affairs Course dealing with the place of ministers and churches in Civil Defense will be conducted in Jackson, July 24-27, 1961, according to announcement by Robert L. Crook, State Director of Civil Defense.

The school is sponsored by the Mississippi Civil Defense Council, but will be conducted by the national OCDM (Office of Civil Defense Mobilization). The faculty will be members of the staff of the Civil Defense Training Centers. They conduct schools regularly in Battle Creek, Mich.; Brooklyn, N. Y., and Alameda, Calif.

During the month of July three states have been chosen as the site of special schools, and Mississippi is one of those states.

## Moral Program

Mr. Crook states that "Civil Defense is not simply a government operation. It is a humanitarian, moral program dedicated to the sanctity of human life and the preservation of man's inalienable rights. In our American society the State leaves the teaching of religious motivation to the Church. Thus, clergymen carry a heavy responsibility for the preservation of our Nation's freedom and security by laying the moral foundation for emergency disaster planning."

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## Rev. J. B. Smith Suffers Stroke

Rev. J. B. Smith, pastor of First Church, Ackerman, suffered a stroke on June 17. Although still in a critical condition he has shown slight improvement.

He is a patient in the Choctaw Hospital in Ackerman and will be confined there for several more days.

## Seminary Entrance Tests Now Ready

NASHVILLE — (BP) — A new test will greet first-year students at Southern Baptist Convention seminaries, a report to the Southern Association of Baptist colleges and schools.

It will examine the incoming student's knowledge of Old and New Testament. William H. Morton of Kansas City, who reported it to the association, said while seminaries will voluntarily administer the test, he does not know of any seminary who has declined to give it.

The test has been devised by the Association of Baptist Professors of Religion. The testing program, the Association believes, will draw Baptist colleges and seminaries closer together in their course work in Biblical studies.

## 87-Question Test

Both college and seminary professors at Baptist schools worked on the 87-question test. The Association, according to Morton, may later develop entrance tests in religious education and other fields.

Morton, Professor of Biblical Archaeology at Midwestern Seminary, explained some of the values of the test. Some college presidents among his

hearers raised the question, however, if such a test would not encourage ministerial students to major in religion in college.

Educators disagree at times on whether a theological student planning to continue his education at a seminary should major in Bible in college.

Morton said one college claimed its religion majors felt they had a better background in the humanities (general knowledge) than if they had majored, say, in English.

Among the values Morton said the test would provide are:

Test Indicates Knowledge

1. Advanced students could be permitted to bypass introductory Biblical courses at the Seminary, and use the same required course time to take advanced courses in Biblical fields. The test would indicate their depth of knowledge and each seminary would decide for itself what students are advanced enough to benefit.

2. If results of the test showed particular shortcomings in Biblical studies, the seminaries could provide required courses for students to overcome this.

3. Colleges would be given test scores of their graduates. (Continued on Page 2)



## —SECOND IN A SERIES— Searchlight Thrown On Communism COMMUNISTS THRIVE ON POVERTY, CATASTROPHES

By Paul Geren

When Lenin, the late Communist Party leader, was a young man (in 1892) a famine came to Samara, the district in Russia where Lenin lived. Being from a privileged family, he did not suffer from the famine but neither did he help relieve it.

"Being in this sense inevitable, famine today performs a progressive function," Lenin wrote. Following in his train, Communists today treat all catastrophes, crimes and mistakes as an opportunity to advance their cause.

Their cause may place the "gruesome twosome," Lenin and Stalin, in a mausoleum in Red Square in Moscow where long lines of quiet people file by to view their remains. However, their attitude toward living man is vastly different.

Their view of individual man shows that what men believe about God controls what they believe about themselves. Communists say man consists precisely of the matter of his body. Neither man nor anything else in the universe was created, they maintain.

They reject the Bible and its Genesis account of creation. A Christian, by contrast, will think on Gen. 1:1, "In the beginning God created . . .," and on Gen. 1:27, "So God created man in his own image . . ." Believing this about creation, Christians must treat man as one made in the image of God, each man unique, precious, inviolate in personality.

**Contrasts Seen**  
Another contrast concerns the relationship of the individual and society. Christian faith is not first of all a system of ethics but a surrender and discipleship to Jesus Christ. Christians believe society is significant because it is an aggregate of individual persons.

Communists emphasize that individual life has its meaning from society, speaking of "mankind," whereas the Bible speaks of "this man," "a certain man" and "a man called John." The person in the Bible may be a king, a poor man, a lawyer or a slave, but he is always confronted as one who must decide this day whom he will serve.

Our society has drawn heavily from this view of man. Communist doctrine, by contrast, is much preoccupied with classes, class struggle, the classless society, the dictatorship of the proletariat (as the working classes are called) and destruction of the bourgeoisie (as the owning classes are known).

The same contrast is present in the analysis of evil in men and the proposed redemption. In the Christian view, "All have sinned and come short of the glory of God" (Rom. 3:23); "Every one of us shall give account of himself to God" (Rom. 14:12); and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Man's fault is in the personal center of decision and it is there that salvation is received.

**Private Ownership**  
Communists claim the root of evil is not in the hearts of men but in a social arrangement. This arrangement is known as private ownership of the means of production. Once this basic evil is eliminated they believe a new society will emerge, first as socialism, then to perfection as communism.

Communists rely on the new society to produce new men. Christians find the hope of a new society in the hearts of new creatures in Christ Jesus. What Christians should do and should not do depends on their commitment to Christ. Their following Christ determines the rules of conduct rather than the other way around. Christian ethics are centered in Christ.

Communism reverses the words of Christ, who declared, "The sabbath was made for man, and not man for the

sabbath" (Mark 2:27). The political system, the economic system and the social system — Christians believe — are all made for man, not man for the systems.

**Person Serves System**  
The Hungarian revolt and all the other purges and crushings of people evidence how tragically Communists have reversed Christ's rule . . . how they hold to the rule that the person serves the system. Communism believes any means is blessed if it serves the purpose of communism.

Communism, however, is not primarily a system of ethics but a program for bringing Communist world revolution. Lenin expounded its ethics: "We say: morality is what serves to destroy the old exploiting system and to unite all the toilers around the proletariat, which is creating a new Communist society . . . We do not believe in an eternal morality."

This absence of an eternal morality permits every situation of suffering to be exploited for the Communist cause. If the Communists have succeeded famously, a part of the explanation is that many of us who claim the name of Christian have been satisfied to live in comfort and leave the world's suffering millions to the Communists.

As their rule is "Do all things for communism," the Christian rule is "Do all to the glory of God" (1 Cor. 10:31). The glory of God in respect to suffering men is that we feed the hungry, clothe the naked, visit the sick and prisoners and welcome the stranger.

If communism is atheistic, if it rejects the personal freedom and dignity of man, what is its stand on the churches? Aren't there Baptists in Russia today? How does their presence jibe with atheism and exaltation of the State? The third in the series turns the beam on this phase of life under communism.

### Seminary . . .

(Continued from Page 1)  
They could compare this against the average score for all seminaries (but not against other colleges specifically). If a college fell below the average score, it could consider stepping up the caliber of its Biblical courses.

**Would Help Students**  
4. Such a test would help both college and seminary provide courses that would help student ministers find the relationship between classroom theory and pastoral practice. Too many students, Morton declared, leave the seminary for the active ministry still unable to match their academic skills against actual requirements of pastors serving churches.

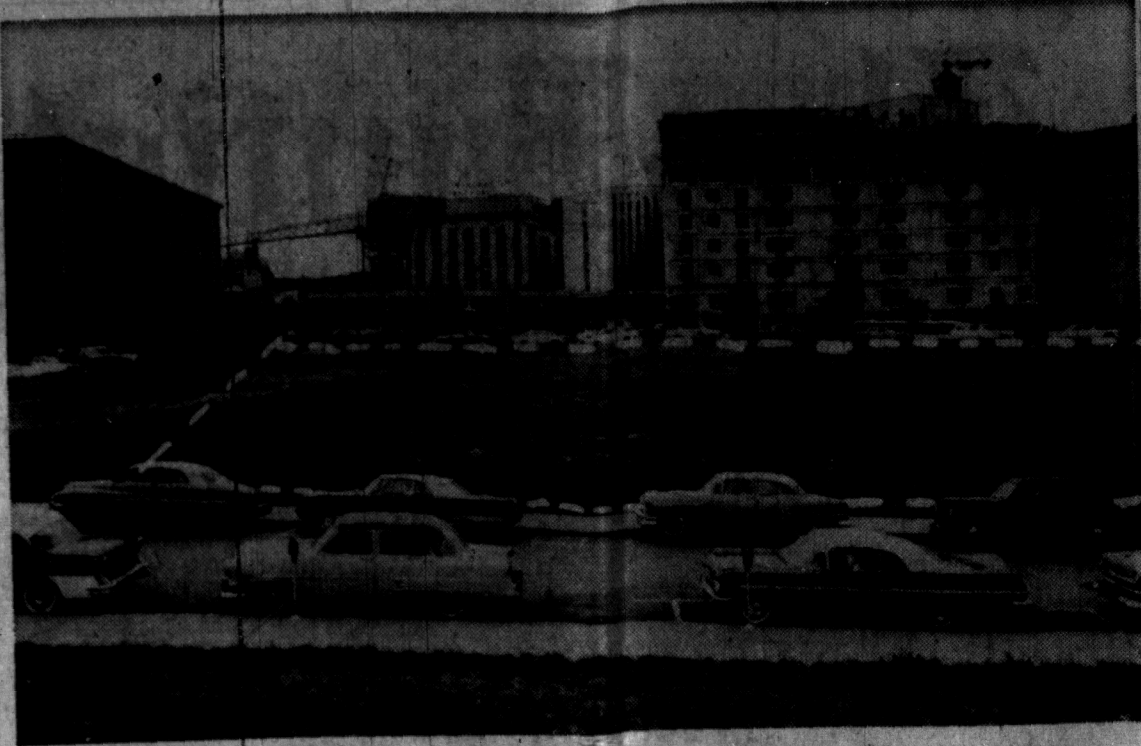
5. By giving students a similar test at the end of their seminary study, the seminaries could tell how much their courses had helped to develop the student's knowledge. Morton insisted such a test is divided to find out "Biblical insights and understanding rather than mere factual knowledge detached from its meaning."

### Civil Defense . . .

(Continued from Page 1)  
This Religious Affairs Course will present both the moral responsibility of Civil Defense and also the technical skills necessary for disaster preparedness.

Clergymen of all denominations in Mississippi are invited to attend the school which will be conducted in the auditorium of the State Office Building. Registration will begin at 9 a.m. on Monday, July 24.

Ministers planning to attend the school are requested to contact their local Civil Defense Director or write direct to the Mississippi Civil Defense Council, P. O. Box 1228, Jackson. The deadline for acceptance for the school is July 19.



**NEW NASHVILLE SITE** — Area marked by dotted lines indicates property acquired for new Baptist building in Nashville. It will house the Southern Baptist Convention Executive Committee, Education Commission, Foundation, Christian Life Commission and Stewardship Commission. At far left, next door neighbor is new International Business Machines office; in center may be seen, in distance, Andrew Jackson Hotel sign and Cordell Hull State Office Building. At right, new fashionable apartments go up. Behind scaffolding may be seen dome of Tennessee State Capitol. Property is on James Robertson Parkway only a few blocks from Capitol. Construction boom (center left) is used on Nashville's new 10,000-seat auditorium. (BP) Photo.

### Your Letter . . .

(Continued from Page 1)

tions in Washington, D. C. Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, says: "I presume that as a preacher I wrote a few letters to government officials as anybody. Yet I am now thoroughly sold on the usefulness of this method and we have used it on occasion with excellent results."

This opinion is shared by C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State. Mr. Lowell cites this example of the power of letters: "Just a few years ago an American President appointed an ambassador to the Vatican. The greatest volume of mail that ever developed on a single issue in the history of the United States descended on Washington. It literally compelled the cancellation of this nefarious enterprise."

How about editors? Are they, like public officials, impressed by letters? Let another authority on letter writing answer that question. The Reverend Bernard Bassett, S. J., director of the Sodality of Our Lady in England, told a group of sodalists in Cleveland of this experience. "Each sodality," he said, "has at least one institute a year on how to write a letter to the editor of newspapers and magazines. The possibility of bringing Catholic influence on editors of the press is too important to pass up."

**Success Recounted**  
The Reverend Bassett then recounted the success which English Catholics had in writing to editors and store managers to ask that nativity crib scenes be put into windows and public places at Christmas. The campaign was so successful that the government even included a crib in its Christmas decorations on Trafalgar Square. "Letter writing," says Father Bassett, "good letter writing, did the trick."

Are American editors similarly influenced by letters from readers? A Christian newspaperman tells a story which answers that question. A large city paper began to publish Billy Graham's daily column. The Christian writer naturally was pleased to see Mr. Graham's witness in the paper and hoped that Christian readers would express their appreciation for the column. He discussed it with a friend on the newspaper who told him that not one reader had written to express interest in the column. The paper no longer carries it. There was no evidence that it was appreciated — so it was dropped. (And dozens of Christians doubtless complained to themselves and to each other because newspapers "won't publish anything about evangelical Christianity.")

**Other Side Revealed**  
The other side of the coin is revealed by a little article clipped from the comic page of another paper published in the same city. The article reads in part: "Your favorite comic strip will be back . . . Several hundred readers have called and written to ask if the Toodles' absence is permanent. It definitely is not . . ."

And so in this large city a comic strip flourishes in one paper while a column expounding Christianity dies in another. Why? Because editors gauged reader interest by reader response. After all, how else

### Gibson Added to Southern Staff

LOUISVILLE, Ky. — H. Ronald (Ron) Gibson has been appointed News Director of Southern Seminary, succeeding William E. Boyd.

In his new position, Gibson will be managing editor of The "He" in addition to handling the flow of news concerning the Seminary, according to James C. Austin, Special Assistant to the President and Director of Public Relations.

Gibson comes to the News Director position from Anniston, Alabama where he was a reporter for The Anniston Star. A 1960 graduate of Howard College, he plans to enroll for classes at the Seminary next fall.

could they tell what the readers want?

What about radio and television? Could your letters help to clean up the programs about which you so often complain? Paul Molloy, highly-regarded television editor of the Chicago Sun-Times answers that question. Hear him: "A highly placed advertising man once told me that a dozen — repeat: a dozen letters from viewers on the sponsor's desk were sufficient to raise old Harry all the way down the line, through the company's advertising representative to the office of the network executive."

Just imagine what you and eleven other action-minded Christians could accomplish!

**Letters Are Effective**  
Letters are effective, according to these authorities in three different fields. Why is this true? It's simple. The politician wants your vote at the next election. The editor wants you to buy his newspaper or magazine. The advertiser on television or radio wants you to buy his product.

Complimentary letters to them let them know that you are a satisfied customer and encourages them to continue as they have been doing. Your complaint to one of them tells him that you are dissatisfied with his service. It is a warning that you are likely to quit patronizing him.

Agreed that it pays to write letters. This question then: Why do so few Christians witness in this manner? Why didn't at least one Christian among the dozens who doubtless enjoyed the Billy Graham column write these six simple words: "Thanks for the Billy Graham articles?"

That question is answered by the same Christian newspaperman who related the incident. "Protestants," he says, "particularly evangelical Protestants, tend to have an inferiority complex when it comes to writing letters to newspapers. Or maybe it's just laziness."

**Inferiority complex . . . laziness . . .** both reasons probably figure large in the lack of Christian witness by mail. If you haven't voted regularly by mail, quite likely "inferiority complex" is the main reason. You just didn't know how influential your letters can be. You didn't know that your votes really count in these continuing elections.

Of course, you can't plead that excuse after reading this article. You now know that your letters do count. That leaves you just one excuse!

### Religious Tests . . .

(Continued from Page 1)

"Neither can aid those religions based on a belief in the existence of God as against those religions founded on different beliefs," Black added, citing that "among religions in this country which do not teach what would generally be considered a belief in the existence of God is Buddhism."

### U. S. Court Upholds Sunday Movie Law

WASHINGTON — (BP) — The U. S. Supreme Court has upheld constitutionality of South Carolina's law against the commercial exhibition of movies on Sunday.

The court voted 7 to 2 to reject an appeal that they review the law. Justice William O. Douglas was joined by Justice William J. Brennan, Jr., the court's only Roman Catholic member, in dissenting from the brief "per curiam" (by the court) order which rejected the appeal. They said they thought the appeal should be heard.

A majority of the court apparently felt that they had decided the constitutional issues involved when they upheld the Sunday laws of the states of Maryland, Massachusetts, and Pennsylvania recently. In those cases, the court ruled 8 to 1 that Sunday laws designed to provide a "community day of rest" are constitutional and 6 to 3 that orthodox Jews can be required to keep their businesses closed on Sunday even though they observe another day as Sabbath.

The court, in clearing its docket for summer recess, also turned down three appeals against the Sunday closing law of Ohio and another appeal, by the chain store, Bargaintown, U.S.A., against Pennsylvania's law. In each case, Justice Douglas dissented, as he did from the court's rulings on the other Sunday laws, holding that they tend to "establish religion."

South Carolina's law, enacted nearly 70 years ago before the days of movies, prohibits commercial entertainments on Sunday, and has been construed through the years as barring movies. South Carolina's Supreme Court in upholding it said the state had the power to enact such a law and if it was "out of step with the times" as opponents alleged, it was up to the legislature, not the courts, to amend it.

### Court Avoids Decision On Birth Control

WASHINGTON — (BP) — By a 5 to 4 vote the U. S. Supreme Court has refused to rule on the constitutionality of Connecticut's 72-year old law banning the sale or use of contraceptives and the giving of advice on birth control, even by licensed physicians.

The court's majority speaking through Justice Frankfurter, said that the Connecticut law "nullified" its own law by failing to enforce it and that the appellants could not show that their constitutional rights had been injured.

The court found itself so badly divided that it required six opinions to deliver the decision. Justice William O. Douglas expressed withering scorn in dissenting from the action said the law should be

## NBC Faith in Action Programs to Be Produced by Radio-TV Commission

FORT WORTH, Texas — Four NBC "Faith in Action" programs designed to tell the "Southern Baptist Story" will be produced by the Radio and Television Commission for network broadcast by NBC from New York City August 27, September 3, 10 and 17. Ted Lott, Commission radio consultant, will prepare the programs.

Program number one will be an interview with Dr. Herschel H. Hobbs of Oklahoma City, new president of the Southern Baptist Convention. Dr. Hobbs will tell how a "headless" denomination is operated, exactly what authority he has as SBC president, etc.

The second program, slated for September 3, will be a discussion between Dr. Porter Routh, Executive Secretary of the Convention's Executive Committee; Dr. Albert McClellan, Program Planning Secretary for the Committee; and Dr. W. C. Fields, Committee Public Relations Secretary. Executive Committee offices are in Nashville, Tenn., where the recorded discussion will take place.

Dr. Davis C. Woolley, Executive Secretary of the SBC Historical Commission, Nashville, will tell how Southern Baptists have changed locally and nationally through the years as indicated by history on the program for September 10. He will also tell how his agency is devoted to preserving history as it is made.

The Recreation Department of the Baptist Sunday School Board, Nashville, will be featured on the final program in the "Faith in Action" series,

wiped off the books forthwith.

"The true controversy in this case is over the opening of birth control clinics on a large scale," Justice Wm. J. Brennan observed. "It is that which the state has prevented in the past, not the use of contraceptives by isolated and individual married couples."

"It will be time enough for us to decide the constitutional questions urged upon us when, if ever, that real controversy flares up again," Brennan said, adding that until Connecticut takes such enforcement action "this court may not be compelled to exercise its most delicate power of constitutional adjudication."

The case arose when Dr. C. Lee Buxton, dean of the Yale University Medical School, and an eminent gynecologist, claimed that his constitutional rights as a physician were invaded by the Connecticut law. Two married couples whose wives are his patients, identified only as Jane Doe and Pauline Poe, brought suit, contending their natural marital rights were invaded by unwarranted state action. One wife has had four tragic miscarriages, the infants born hideously deformed; the other suffers from malignant high blood pressure and suffered a stroke at the age of only 26, making further pregnancies extremely dangerous.

The weakness of the cases was that, although the state's attorney, Abraham Ullman, who was defendant in the actions, conceded Dr. Buxton would violate the law if he prescribed artificial means of birth control and the married

couples would be punishable if they procured and used such medical devices, no actual prosecution had occurred.

September 17, because of its unique service. Mrs. Agnes Pylant who heads the Department, will explore its activities with the interviewer as she points to recreation as a new emphasis in the denomination's effort to minister to total needs of each church member.

"Faith in Action" is a 15-minute religious program produced each week by the National Broadcasting Co. in cooperation with various denominations.

### Never Missed . . .

(Continued from Page 1)  
Having just completed the eighth grade at Vimville School, she is a straight-A student. Of the school's 16 selections to Who's Who, she was named to 10 of the selections! Very good at basketball, she, at 12, substituted in high school regional tournaments.

### Editors Study . . .

(Continued from Page 1)  
Laboratory sessions in magazine editing, photography, graphic arts and article writing are included.

"Church magazines, long criticized as unprofessional, are getting better and better," the joint statement by Fields and Clark said. "This joint effort of a major denomination and a major communications center should do a great deal to speed general improvement and professionalism in the religious editing field."

Cost of the workshop is being shared equally by the participants.

### Parochial Loans . . .

(Continued from Page 1)  
was arrived at because it is 15 per cent of the \$850 million provided in the NDEA. Fifteen per cent of the nation's children attend private and parochial schools.

Washington observers predict that the full committees in both the senate and the house will approve the recommendations of the subcommittees, and that congress will have opportunity to vote on the parochial aid measures.

### Graham's English . . .

(Continued from Page 1)  
Britain in 1963 or 1964 for a series of stadium meetings throughout the nation. He also suggested that the churches of the nation "readjust their approach" to concentrate on "reaching the next generation."

"If the church would give a straightforward Gospel that demands sacrifice, hardness, self-denial and cross-bearing, youth would respond throughout the nation," he said. "We have proved it in the Manchester Crusade."

It was estimated that 416,500 persons heard Dr. Graham during the Crusade, and nearly as many more by land line relay. Some 17,867 persons responded to his appeal to commit their lives to Jesus Christ. An estimated 50,000 turned out for the closing meeting.

### Music Department

W. C. MORGAN, Secretary

Dr. Loren Williams, of the Music Department of the Sunday School Board, will be a member of the faculty of the Youth and Adult Music Week at Gulfshore August 14-18. Dr. Williams will teach HYMN PLAYING and CHRISTIAN HYMNODY. The week will feature a full course of study during the morning hours with the afternoons free for rest and recreation. Each evening (except Friday) there will be a worship service led by Rev. Troy Prince of Meridian, after which Dr. Warren Angel will lead the group in rehearsal of BRAHMS REQUIEM which will be presented at 7:45 on Friday evening, August 18th. The public is invited to hear this moving Oratorio.

For further information write:

The Church Music Department  
Box 530  
Jackson, Mississippi  
Gulfshore Baptist Assembly  
Pass Christian, Mississippi

For Reservations write:

## Foreign Report

### Canthan Outlines

#### Board Organization

"The Foreign Mission is simply a channel through which every church projects its missionary across the world," Ex-Secretary Baker J. C. explained to the Ridd crowd in his report at the ing session. He outlined organization of the Boarding it functions through following committees:

1. Administrative committee which handles all matters with finance, general, and administration.
2. Three area committees one each for Latin America, the Orient, and Africa, Europe and the Near East. The area secretaries these committees and the Board receive recommendations from the missions throughout the world to needs, emergencies, grams, and aspirations matters of personal missionaries.
3. Committee on mission education and promotion which gives attention to sharing of the message of signs throughout the world. The department work is organized into four divisions: publications, mission, visual education, press relations.
4. Committee on mission personnel, which gives attention to the task of bringing people to appointment by Board.
5. Special committees pointed from time to time required.

The treasurer's office carries heavy responsibility in handling of all the funds entrusted to the Foreign Mission Board. Business responsibilities of the Board, such as chasing, travel, and general business affairs, are discharged through the office of business manager.

**Africa, Europe, Near East**  
**Report Progress and Needs**  
In his report Dr. H. C. Goerner, secretary for Africa, Europe, and the Near East, summarized progress and observations throughout his area. The following observations were among those made:

Baptists in the Near East are beginning to make real progress for the Baptist World Congress to be held in Beirut, Lebanon, in the summer 1963 and for a possible all-meeting in Tel Aviv, Israel.

There is a particular challenge to Baptists of America to strengthen the small but growing national Baptist churches in Europe "as they face an overwhelming task in the midst of decadent State churches, aggressive Communist propaganda, and decadent secularistic influences."

Third Baptist Church, Madrid, Spain, has been granted official permission to open new quarters. In Nigeria more and more responsibility for Baptist leadership is being assumed by trained Africans, and the missionaries thus released are being deployed in new areas where pioneering is required and in new types of work such as an increased use of radio and television.

Rising standards established by Ghana's Government make it almost imperative for Baptists to strengthen the state of medical and educational institutions there.

Dr. William R. Tolbert, Jr., vice-president of Liberia who is also president of the Liberian Baptist Missionary and Educational Convention, with whom Southern Baptist missionaries co-operate, attended the meeting of the Board and conferred with the committee for Africa, Europe and the Near East outlining a constructive program of Baptist advancement in his country.

Beginning in early fall, 1961, and Mrs. Goerner will be abroad for several months, taking up residence in cities central to areas for which he is responsible.

The Board recommends that Dr. J. Wash Watts, longtime professor of Old Testament and Hebrew at New Orleans (La.) Baptist Theological Seminary and former missionary to Palestine, be invited to serve as visiting professor of the Arab Baptist Theological Seminary in Beirut, Lebanon for the 1961-62 session. T. Seminary continues to need additional missionaries for its faculty, Dr. Goerner said.



## tion' Programs to Be dio-TV Commission

couples would be punishable if they procured and used such medical devices, no actual prosecution had occurred. September 17, because of its unique service. Mrs. Agnes Pylant who heads the Department, will explore its activities with the interviewer as she points to recreation as a new emphasis in the denomination's effort to minister to total needs of each church member.

"Faith in Action" is a 15-minute religious program produced each week by the National Broadcasting Co. in cooperation with various denominations.

## Never Missed - -

(Continued from Page 1)  
Having just completed the eighth grade at Vimville School, she is a straight-A student. Of the school's 16 selections to Who's Who, she was named to 10 of the selections! Very good at basketball, she, at 12, substituted in high school regional tournaments.

## Editors Study - -

(Continued from Page 1)  
Laboratory sessions in magazine editing, photography, graphic arts and article writing are included.

"Church magazines, long criticized as unprofessional, are getting better and better," the joint statement by Fields and Clark said. "This joint effort of a major denomination and a major communications center should do a great deal to speed general improvement and professionalism in the religious editing field."

Cost of the workshop is being shared equally by the participants.

## Parochial Loans - -

(Continued from Page 1)  
was arrived at because it is 15 per cent of the \$850 million provided in the NDEA. Fifteen per cent of the nation's children attend private and parochial schools.

Washington observers predict that the full committee in both the senate and the house will approve the recommendations of the subcommittees, and that congress will have opportunity to vote on the parochial aid measures.

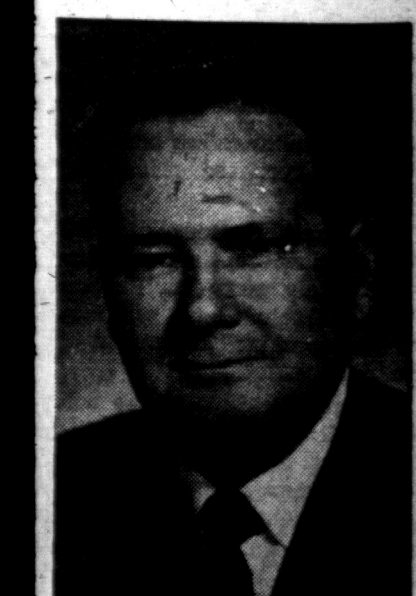
## Graham's English -

(Continued from Page 1)  
Britain in 1963 or 1964 for a series of stadium meetings throughout the nation. He also suggested that the churches of the nation "readjust their approach" to concentrate on "reaching the next generation."

"If the church would give a straightforward Gospel that demands sacrifice, hardness, self-denial and cross-bearing, youth would respond throughout the nation," he said. "We have proved it in the Manchester Crusade."

It was estimated that 416,500 persons heard Dr. Graham during the Crusade, and nearly as many more by land line relay. Some 17,867 persons responded to his appeal to commit their lives to Jesus Christ. An estimated 50,000 turned out for the closing meeting.

## Department AN, Secretary



Church Music Department  
Box 530  
Jackson, Mississippi  
Gulfshore Baptist Assembly  
Miss Christian, Mississippi

## Foreign Mission Board Reports To The People

### Cauten Outlines Board Organization

"The Foreign Mission Board is simply a channel through which every church in the Southern Baptist Convention projects its missionary effort across the world," Executive Secretary Baker J. Cauten explained to the Ridgecrest crowd in his report at the opening session. He outlined the organization of the Board, saying it functions through the following committees:

1. Administrative committee, which handles all matters dealing with finance, general policy, and administration.

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3. Committee on missionary education and promotion, which gives attention to the sharing of the message of missions throughout the Convention. The department for this work is organized into four divisions: publications, promotion, visual education, and press relations.

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### Africa, Europe, Near East Report Progress and Needs

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Baptists in the Near East are beginning to make ready for the Baptist World Youth Congress to be held in Beirut, Lebanon, in the summer of 1963 and for a possible after-meeting in Tel Aviv, Israel.

There is a particular challenge to Baptists of America to strengthen the small but growing national Baptist bodies in Europe "as they face an overwhelming task in the midst of decadent State churches, aggressive Communist propaganda, and deadening secularistic influences."

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### Latin America Needs New Testament Faith: Means

In his report Dr. Frank K. Means, secretary for Latin America, analyzed the religious situation in his area. "Latin America's great need is not for more religion," he said. "Rather, it needs the New Testament faith which transforms sinful men spiritually, morally, and ethically. Southern Baptist missionaries in Latin America are there to preach, teach, publish, and exemplify by healing and other methods the New Testament faith."

Encouraging progress in Baptist work there was reported in 1960. Means said. For the first time the number of churches topped 2,000 (totaling 2,028) and church membership topped 200,000 (totaling 208,708). Baptisms rose more than 2,000 over the previous year to total 17,219, with the ratio being one baptism for every 12 members, as opposed to one for every 13 members the year before.

Billy Graham is planning two crusades in Latin America or 1962, Dr. Means reported, urging Baptists in the United States to join those in Central and South America in making the campaigns a matter of earnest prayer.

During July Dr. Means will attend annual meetings of the missionaries in Honduras, Mexico, and the Baptist Spanish Publishing House, El Paso, Tex., and will visit Baptist work in Costa Rica.

### Crawley Gives Hopes For Orient Expansion

The report of Orient Secretary Winston Crawley, sent from the field where he has temporary headquarters in Hong Kong, dealt with vast Orient areas still unentered by Southern Baptists and with hopes for entry.

Dr. Crawley named as possible future Southern Baptist mission fields India, West Pakistan, troubled Laos and its neighbor Cambodia, and North Borneo. He then said that some of the most significant advance into new areas in the Orient is within the borders of lands where Southern Baptists are already at work. "Those lands include enormous areas where the gospel is known by only a tiny minority of the people, and in some cases not known at all," he explained. "Our missionaries are moving on into such areas as rapidly as they can."

"How far and how fast should Southern Baptists extend their missionary efforts?" Dr. Crawley asked in conclusion. "The command of our Lord, the distressing needs of our world, and the urgent crisis of our day would impel us to reach out into new fields with the gospel just as far and as fast as we can."

"We have to wait for the opening of doors into some lands, but as we wait as also pray. Most disturbing and distressing is the fact that there are many vast areas of the Orient, containing untold millions of people, with doors wide open to the gospel, and we are hindered from entry only by having too few missionaries and insufficient resources for the task. In reality, how far and how fast Southern Baptists can go in carrying out our Lord's commission depends largely on how ready we are to offer our lives and our gifts to meet the world's need of Christ."



PORT GIBSON CHURCH will dedicate its new educational building Sunday, July 2. The dedication service will be held at 3:00 p. m. with Rev. A. A. Ward, a former pastor, bringing the sermon. Rev. Paul Kirke, also a former pastor, will preach for the 11:00 a. m. service and will participate in the afternoon service. Open house will be held immediately following the afternoon service. The new building contains space for all departments of Sunday School from Nursery through Young People. It is a concrete block structure with brick veneer and is equipped with central heating and air conditioning. There is 2,400 square feet of floor space in the building with total cost, including architect's fee, of \$85,000.



60TH ANNIVERSARY SUCCESSFUL — Calvary Church in Jackson observed its 60th anniversary and Homecoming last Sunday. In top photo is seen a small section of the crowd that enjoyed "dinner on the ground" that had to be held inside because of inclement weather. In photo at left above Dr. Joe H. Tuten (left), the new pastor, chats with Rev. Ray Dykes, veteran Calvary member (center) and Dr. Harold G. Basden, of Dallas, former pastor who was the principal speaker Sunday evening. In picture at right above Rev. Tom Rayburn, assistant pastor, greets Mrs. Lee Gallman, of Birmingham, a former member. Sunday School attendance was 1501 just short of the goal of 1791. The person coming the longest distance was Miss Edna Carver, of Detroit, a former church secretary. Dr. and Mrs. Tuten presented the church with a pulpit Bible as a part of the observance.



## Woman's Missionary Union

President—MRS. J. T. LYONS, McComb  
Executive Secretary—MISS EDWINA ROBINSON  
YWA Director—MISS MARJEAN PATTERSON  
Sunbeam Director—MISS WAUDINE STOREY

## MISSIONARIES AT GARAYWA JULY 3-15



Dr. D. W. Watts

Dr. Watts graduated at Mississippi College in 1941 and had his Seminary work at New Orleans Seminary, later serving as a fellow in Hebrew at Southern Seminary. Dr. Watts is Professor of Old Testament and Hebrew at the Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland. He also serves as Dean of the Seminary. He served as Royal Ambassador Counselor in Mississippi RA Camps during his college days. The Watts are home for the summer and will be returning to Switzerland in August.

Mrs. Watts is a native of Georgia. She is a graduate of the University of Louisville and



Mrs. John D. W. Watts

of Carver School of Missions and Social Work. She serves in many capacities in Zurich, working with the children, the women and also on important committees in connection with the Seminary. The Watts have three daughters who will be in attendance at camp with them. The Watts have served as missionaries of the Foreign Mission Board since their appointment in 1948.



Miss Callie Brown  
Camp Garaywa Speaker

Miss Brown, a native of North Carolina serves as a Good Will Center Worker in New Orleans. She was appointed by the Home Mission Board in 1957. She is a graduate of Mars Hill College, Carson-Newman College and New Orleans Seminary. She will be at camp the week of July 3-8.

THE BAPTIST RECORD  
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED

## Leader Declares Trumpet Sounds For Baptists

RIDGECREST, N. C. (RBA) — A prominent Charlotte, N. C., denominational leader told more than 2000 persons here June 19 that "I believe with all my heart God's trumpet has sounded for you and me."

Dr. Casper C. Warren pointed to a little girl seated in the first row and declared, "I'm afraid before you have reached two-thirds of my age you may live in a world enslaved by Communism because we failed to heed God's call."

He cited the fact that for more than 17 years, 48 square miles of territory have been added to communist control each day for 365 days a year. He said he definitely felt God has sounded a call to Southern Baptists as a group to halt this advance by winning the world for Christ.

Dr. Warren, who pastored the First Baptist Church of Charlotte for 15 years, resigned in 1958 to become director of Southern Baptists' 30,000 movement.

## Paul Stevens To Be On NBC Radio

FORT WORTH, Tex. — Dr. Paul M. Stevens, now on an extensive tour of the Far and Middle East, will appear by tape transcription on NBC's weekly religious radio program "Faith in Action," Sunday, July 9.

"Faith in Action" is broadcast at 8:15-8:30 A.M., Eastern Daylight Time by National Broadcasting Co. stations.

Interviewing Dr. Stevens on various views and subjects contained in his recent book, "Ultimate Weapon - Christianity," will be the well-known announcer, Ben Grauer.

## European Baptists Schedule 1962 and 1964 Meetings

LONDON — (BWA) — European Baptists are looking forward to two major conferences the next three years. Any Baptist of the world who will be traveling in Europe at the time of these meetings will want to attend the conferences.

Erik Ruden, associate secretary of the Baptist World Alliance with offices in London, announces that the conference of Latin-speaking Baptists will meet at Barcelona, Spain, August 30-September 2, 1962. The European Baptist Conference will meet at Amsterdam, Holland, August 12-16, 1964.

## Vacation Homes Urged For Village Children

The Baptist Children's Village has asked for assistance in placing almost forty of its children for their "summer vacation."

There are children who have not yet received an invitation, according to Paul Nunnery, superintendent.

Each year, during the latter half of the month of July, all boys and girls enrolled at the Village enjoy a holiday visit into the homes of church friends of the Village, and in a few instances, into the homes of relatives of the children. This year, the vacation period for children extends from noon, July 14 to noon July 31.

Mr. Paul N. Nunnery has announced that a number of children at the Village had not yet received invitations for this mid-summer visit. It was pointed out that both boys and girls in all age groups were still available as guests for Baptist friends. Girls range from pre-school to 16 years; boys range from pre-school to 14 years.

### Benefits Children

The Village staff has found through the years that these off-campus visits not only benefit the children by broadening their contacts and relationships, but bring great joy into the homes which serve as hosts.

## BAPTIST Training UNION

POST OFFICE BOX 530 DEPARTMENT JACKSON, MISSISSIPPI  
DIRECTOR—KERMIT S. KING  
OFFICE SECRETARY—MISS JEANETTE ANDERSON  
RECORDS SECRETARY—MRS. RACHEL PYRON  
ASSOCIATES—G. G. PIERCE, MISS EVELYN GEORGE, JAMES HARRELL

## State Winners Adult Mission Story Tournament



Mr. Joe Thrash



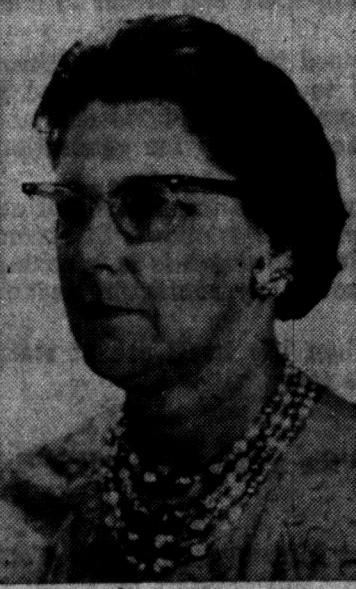
Miss Grace Howell



Mrs. Bruce Mitchell



Mrs. Betty Herrington



Mrs. Walter Hubbard

The following were declared State Winners in the Adult Mission Story Tournament:  
Mrs. Walter Hubbard — Magee, 1st  
Mrs. Betty Herrington — Eastside (Rankin)  
Mr. Jos Thrash—Bay Springs  
Miss Grace Howell, Mt. Moriah (Calhoun)  
Mrs. Bruce Mitchell, Calvary (Winston)  
Mrs. Alvis McRae, Highland (Tishomingo)  
Mrs. Jerry C. Stuart, Picayune, 1st  
Mrs. G. C. Dawkins, Parkview, Greenville  
Mr. Arthur Smith, Gillsburg (Mississippi)

Five of these are pictured above. Pictures of the other participants were not available at this time.

Behavior is like a mirror, in which everyone shows his image.



## "One Nation Under God"

Fourth of July, 1961... the one hundred eighty-fifth anniversary of the Declaration of Independence.

What will the day be? A holiday for play and relaxation or a day for serious and deliberate consideration of the meaning of this observance in our national life?

Our nation is built upon the foundation of faith in God. The Declaration of Independence recognized this when it spoke of God as Creator and as the one who "endowed men" with "certain unalienable rights." Its closing paragraph made appeal to the "Supreme Judge of the World" and expressed "firm reliance upon the protection of Divine Providence." Our fathers, who founded this nation, firmly believed in God.

Faith in God has continued to be the strength of America. While it does not actually mention God, the Constitution of the United States embodies the great principles of law laid down in God's Word, and guarantees to every man the right to worship God as he pleases. The pledge to the American flag speaks of "one nation under God" and our coins all carry the words "In God We Trust." One has only to read the record of history to see that this faith in God has been the source of the freedoms and strength which have made America what she is.

As the nation celebrates the 185th anniversary of her independence, she is confronted with many adversaries who would destroy the very foundations which have made her. Atheistic communism, with its determination to sweep all belief in God completely out of the world, has already engulfed large areas of the world's population, and arrogantly voices its threats of destruction against us. There are groups in our own land, other than communists, who deny the Bible, reject all belief in God, and would lead us away from the faith of our fathers. Even the Supreme Court has recently ruled that belief in God is not essential to the right to hold office. Certainly this recognizes absolute religious liberty, but it brings pause as we think of the possibility of an atheist in the White House or holding other high office. Other groups are active right now seeking to break down the principles of religious liberty and separation of Church and State which have contributed so much to the greatness of our nation.

It behooves us, then, as we come to this national birthday celebration, to use the day, not simply as a holiday or time of play, but rather for sober meditation on what has made our nation great, and what we can do right now to retain that greatness. We could well spend part of the day thanking God for his blessings upon America, and praying earnestly that it may always remain "one nation under God" for ourselves and our posterity. It may cease to be that, if we fail to recognize our own Christian responsibility in this hour.

## Time to Speak Up

It is time for Baptists and other Christians everywhere to speak up! They must if they expect to halt a drive now in progress to pressure Congress into voting aid to parochial schools.

Efforts to tie such aid to President Kennedy's Education Bill failed in the Senate, so a new plan of action has been adopted. As in recent Records, an all-out effort is being made to secure support for parochial schools through the continuance and enlargement of the National Defense Education Act. It now appears that the strategy is to try so to broaden the provisions of this act that much larger benefits will be available to private schools.

It is reported that some national groups such as AFL-CIO have joined hands with the Catholic hierarchy and the National Catholic Welfare Conference and some important members of Congress in pressing for passage of such a bill. Also it is reported that private school groups are "bombarding" congress with postal cards with "pictures of children pasted upon them" urging support of this proposal.

### What Can Baptists Do?

What can Baptists in Mississippi do about this? How can they affect a vote of Congress in Washington? They can write letters, send telegrams and make personal telephone calls to the Mississippi congressional delegation in Washington, informing these members of Congress of opposition to any type of federal aid to religious schools. They can write or wire the President and other officials expressing such opposition.

The article "Your Letter is a Ballot" in this issue reports that a highly placed advertising man once said that "a dozen letters from viewers on a sponsors desk was enough to raise old old harry up and down the line."

This writer continued, "Just imagine what you and eleven other action-minded Christians could accomplish."

### Agencies Are Acting

The Baptist Joint Committee on Public Affairs in Washington, and other groups such as Protestants and Other Americans United are making heroic efforts to prevent the passage of parochial school aid bills or any other legislation which would break down the American principle of separation of church and state. Their representatives are appearing before Committee hearings and using every possible means of making their opposition to such measures known.

However, these agencies need help. Christian citizens everywhere who are opposed to such measures need to speak up now. A letter, telegram or telephone call now may help to preserve the American way for generations to come.

Complaining about these matters in the privacy of our own homes, or discussing them with friends will accomplish little or nothing. The place of action is in Washington. You can share in that action by contacting leaders there.

Principles dearer to us than life itself are at stake. Let us not fail to act while we can.

"All that is necessary for the triumph of evil is that good men do nothing."

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.—Dickens

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine.—Charles Spurgeon



"SERVING GOD AND COUNTRY" ... "His truth shall be thy shield and buckler..." Psalm 91:4.

## Baptist Forum

### At Annapolis

EDITOR:

In writing to the Executive Secretary and Editor of state papers again this year, I am writing to ask your assistance in informing the Baptist people of your state of our Southern Baptist ministry here in Annapolis, the home of the United States Naval Academy. Each year the number attending the Academy increases. This year there are 3900 in attendance.

We have had 144 of the midshipmen attending our church this year. Our church, the College Avenue Baptist Church is located 4 blocks from the Academy grounds. An organized Baptist Student Union is functioning, which I serve as Director. Our meetings are held in our church building, since organizations as such cannot

meet in the Academy proper. Our young men are used throughout our Sunday school and activities here as much as possible. As you no doubt realize, their time is limited to the weekend as in most colleges, but even more so due to military regulations.

Kindly encourage all Baptist families who may have sons or friends attending the Academy to write or inform them of our ministry here in Annapolis, since the boys are required to either attend the Chapel or a church of their choice in the city. We covet your prayers as we serve in this mission field and among the future officers of our armed services.

Martha G. Stone  
Minister of Education  
College Avenue Baptist Church  
Annapolis, Md.

### Doesn't Like Long Sermons

Editor:

Some preachers deliver nice live oak leaf sermons — well planned, neatly organized, and small in size — like Dr. H. H. Hobbs. Others preach red oak leaf sermons — organized but rough on the edges and large in size — like Dr. R. G. Leo. And then there are those who preach short leaf pine sermons, which have the three points but one has to go pretty far back to see where they are joined. But the ones I don't like are the LONG LEAF PINE sermons!

Dr. Virginia Zachert  
Keesler AFB, Miss.

## New Books

**THE TINKER'S ARMOR, THE STORY OF JOHN BUNYAN** by Gladys H. Barr, illustrated by William Hutchinson (Broadman, 168 pp., \$2.50)

The illustrations in black and white, the colorful jacket, will take the reader to England; the fast-moving, adventurous story of John Bunyan's life will take the reader back to the 17th century. Written for children, the book is the story, very well written, of a leader in the fight for freedom in thought and religion, and author of the classic *Pilgrim's Progress*. It is the story of a tinker who put on the armor of Christ to aid him in the fight for religious freedom.

**BUILDING CHURCHES THROUGH INCOME FINANCING** by J. S. Bracewell (CBF Press, Fresno, California, 105 pp.)

One of the most practical books of financing of new church buildings which we have seen. The author was founder of the Broadway Plan of using bonds to finance new church buildings, and has seen the plan assist approximately 4000 churches, and raise nearly \$150,000,000 for new buildings. Clear, usable suggestions are given on developing the program, the work of committees, and executing the finance program. The book enables a church to know what it can do, what bonds it should plan to use, how to sell the bonds, etc., and should be most helpful to any church planning a building program.

**OUT OF MY LIFE** by V. Raymond Edman (Zondervan, 224 pp., \$3.50)

From a heart warmed by the coals of love for God and man have come these unforgettable stories and anecdotes. Each chapter portrays with a certain sweetness the intimate relationship that can prevail between God and a child of His. Most of the experiences are auto biographical and reveal a deep trust and abiding faith in God.

**WE SOUTHERN BAPTISTS** by Norman W. Cox (Convention Press, 147 pp.)

This is a study course book written by Dr. Norman W. Cox, former Executive Secretary of the Historical Commission of the Southern Baptist Convention (and former pastor of First Church, Meridian), now retired. As through a microscope, the reader looks thru Dr. Cox's mind to see the infinite details of the "works" of the Southern Baptist Convention — its beliefs, its distinctive, its organization, its program, its ministry.

**THE GOSPEL STORY** by M. Jack Suggs (Bethany Press, 95 pp., \$2.50)

The book considers the main themes of the Gospel: the kingdom of God, Son of man, Christ crucified, truth, eternal life. The author is Professor of New Testament at Brite College of the Bible, Texas Christian University, Fort Worth, Texas.

**NO THOUGHT FOR TOMORROW** by Edward J. Morgan (Wm. B. Eerdmans, 123 pp., \$2.50)

An interpretation of the Sermon on the Mount. The author takes the position that this sermon was not systematic theology but simply a presentation of great principles that govern life. In 25 brief, pointed chapters the author presents these principles with clear application and many apt illustrations from his experience as a pastor.

**THE QUEST OF THE HISTORICAL JESUS** by Albert Schweitzer (Macmillan, 413 pp., \$1.95)

Paperback reprint of a book first published in 1906. Discusses and analyzes the teachings of the German rationalists and other liberals and skeptics concerning Jesus. The author's own conclusions will not be satisfactory to those who believe that Jesus Christ was the virgin-born Son of God.

**AN AMERICAN DIALOGUE** by Robert McAfee Brown and Gustave Weigel (Doubleday Anchor Books, 240 pp., 95 cents)

Paperback reprint of widely publicized book issued last year. Many readers will not agree with the ideas or conclusions of either man, but the book will bring a better understanding of some of the differences between Catholicism and Protestantism.

**THE BIBLICAL DOCTRINE OF JUDGMENT** by Leon Morris (Wm. B. Eerdmans, 72 pp., \$2.00)

An English scholar discusses an important Bible doctrine. Two chapters consider judgment as found in the Old Testament and two discuss the New Testament teaching. The author believes that a future judgement is certain.

**INTELLECTUAL FOUNDATION OF FAITH** by Henry N. Wieman (Philosophical Library, 212 pp., \$3.75)

A philosophical approach to faith asks questions concerning life. The author discusses the answers of philosophers such as Dewey, Tillich, Barth, etc.

**THE BIBLICAL ARCHAEOLOGIST READER** by G. Ernest Wright and David Noel Freedman (Doubleday Anchor Books, 342 pp., \$1.45)

Scholars from many universities and seminaries have contributed chapters for this book. They discuss many modern archeological discoveries and their meaning in relation to Biblical history.

**COULD IT BE YOU?** by Rev. Lloyd W. Garner (Exposition Press, 107 pp., \$2.50)

Seven sermons first preached in a North Carolina Baptist church and over the radio. The sermons deal with daily Christian living, and are well outlined and clear in thought. Numerous illustrations and much poetry is used.



## Payment For A Motive

Have you been paid in full? If so, you should never expect to be paid again.

This was the full implication of the declaration of Jesus twice in rapid succession (Matthew 6:2, 16). Literally, he

said, "They are receiving their reward in full."

His allusion, of course, was to the devotedly religious person who performs the functions of religion out of a wrong motive. If the motive, for example, is to receive the reward of praise, then that is the only reward that is forthcoming. That payment having been made in full, no further payment should be expected.

This is not to deny that there are certain benefits which naturally accompany virtue. It simply points up the very subtle nature and serious significance of this matter of motive.

## Pages From The Past

By J. L. BOYD, Sr.

### 60 Years Ago

The Wall Street Baptist Church of Natchez, enjoyed a most gracious revival. Pastor G. B. Butler was assisted by Rev. G. R. Cairns who preached with great power and earnestness. The revival resulted with 17 additions to the church.

### 50 Years Ago

A very good meeting was finished at South McComb. There were 18 accessions, 11 for baptism. Preaching was by Rev. J. P. Williams and the people really enjoyed his sermons. Rev. J. H. Lane, Pastor.

One of the greatest revivals in the history of the Logtown church was closed after 11 days of wonderful preaching by Dr. John M. Anderson, evangelist of the Home Mission Board. Sixteen were added to the church and the community was greatly stirred religiously. Rev. J. R. McCordle, Pastor.

### 40 Years Ago

A new church building was dedicated at Rockport Baptist Church on June 5, 1921. Rev. J. H. Lane of McComb preached the sermon. The building was electrically lighted by a member of the church, Obe Little. R. D. Stringer, Pastor.

A revival meeting at Collins was closed after a very successful week. The meeting resulted in forty-six additions to the church, 26 of them by baptism. Dr. G. H. Crutcher of the Baptist Bible Institute assisted pastor J. T. Christian in the revival.

After a fifteen days' revival meeting in West Corinth, Miss., the West Corinth Baptist church with 56 members was organized. Rev. H. H. Hargrove was called as pastor. Forty of the 56 members were from other Baptist churches.

The revival meetings at the East McComb Baptist Church closed June 12, 1921 with 34 additions to the church. The services were conducted by Rev. R. R. Jones of South Side Baptist Church in McComb. Rev. W. A. Gill, Pastor.

### 25 Years Ago

The first State-wide R. A. Camp was conducted during the second week of June 1936. It was under the direction of Miss Edwina Robinson. The most lasting impressive part of the Camp was the conversion and definite surrender of something over a dozen of the boys lives who were present.

## Calendar of Prayer

July 3 — O. M. Shows, staff, Baptist Children's Village; A. D. Whitehead, Franklin associational Graining Union director.

July 4 — Martin J. Gilbert, Riverside associational superintendent of missions; Jewel Hannah, Baptist Student Union Director, Carey College.

July 5 — Sam Gore, faculty, Mississippi College; L. D. Wall, Tallahatchie associational Sunday school superintendent.

July 6 — Mrs. W. H. Walker, Adams associational WMU president; Rita Duke, Baptist Student Director, Blue Mountain College.

July 7 — H. A. Scott, Walthall associational clerk; Mrs. Lyman Magee, Seminary Extension Department.

July 8 — Mrs. Victor Hilderbrand, Warren associational clerk; Joel Lucas, Walthall associational moderator.

July 9 — Thomas Barfoot, Franklin associational Brotherhood president; Paul Pryor, administrator, Baptist Hospital; Mrs. O. M. Jones, Baptist Book Store.

## Counselor's Corner

By Dr. R. Lofton Hudson

### "CHURCH GOSSIP"

**QUESTION:** I work in a factory cafeteria where there are about 15 workers. One of these, a woman, is a church member, a Christian, and a Sunday School teacher. At work she is a gossip and keeps trouble stirred up most of the time among the workers, carrying tales to the boss.

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Recently a young man, a member of her Sunday School class was caught stealing. She told it at work to anyone who would listen. Am I guilty in listening to her even tho' I don't believe her gossip? How can we stop her?

**ANSWER:** You can't stop her. Gossips are addicted to telling news and spicy stories as truly as alcoholics or dope addicts are driven to drink or to dope. They are driven from within. The only difference is that the alcoholic gets into trouble and gets caught. Often the gossip goes through life destroying and confusing people.

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Joe Abrams ..... Associate Editor  
J. E. Lane, Business Manager  
Anne McWilliams ..... Ed. Asst.  
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The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press, and the Evangelical Press Association.

Editor's Note: This 1961 Doctrinal Series, held by Baptists are distributed completely free to press doctrines about which the

## New Testament

by John I. Main Street

The New Testament interest to us all.

We notice first of Matthew 28:19 we read, baptizing them in the name of the Father, Son, and of the Holy Spirit. The apostles understood (Acts 2:41). All who act in obedience to be baptized Saviour.

The form of baptism is found in Acts 4:5 spoke of "one."

The Greek word "baptizo" means to immerse. In the New Testament. It is to plunge, to immerse. It quotes from twenty-four scholars from all churches. Conant after giving two from almost every department "baptizo" means to immerse. From the earliest times (about 2,000 years) found in which the word is used.

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Still another reason Testament baptism was symbolism of baptism — The testimony of scholars with Baptists:

John Calvin, founder of the Reformation, commented on Acts 8:38 among men of old time in under the water."

The Roman Catholic by immersion continued church as late as the 14th century.

Martin Luther, founder of the Protestant Reformation, in Greek to baptism dipping... Baptism the resurrection; that is full. For this reason I could totally immerse according to the signification of the word. John Wesley, founder of the Methodist Church, "We are buried with him by baptism by immersion."

J. B. Lightfoot, Anglican of all commentators, said man and the birth of the tismal waters a believer tions and past sins, and generate quickened to accept his explanation of importance to notice his baptism.

Thus we have the ten denominations that ment form of baptism. tion of Baptists on this Subject

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## Baptism

By E. J. Director of Northern Christian

Baptismal regeneration by means of baptism, or a child can be regenerate that began in the second spread rapidly. About nreds of millions of Christians necessary to salvation.

Roman Catholics, Greek Episcopalians, many others and the immersionist Dis has saving efficacy.

The tragedy of this doctrine for personal conversion; makes conversion seem up it substitutes an outward mand no change of heart unregenerate people; it led by "baptized" but unc priestcraft instead of union it makes a fetish of water gospel.

The falsity of this doctrine examination of a few key swered. Verily, verily, I sa of water and of the Spirit of God." Not every ver baptism. Water is often God, e.g., Isa. 12:3; 55:1; Rev. 7:17; 21:6; 22:1, 17. by the Word of God (Jam Therefore, John 3:5 (and T of God.

Acts 2:38 is used by the of salvation by water. "If of you in the name of Jesus and ye shall receive the "repent" really means "a secures salvation, then b AFTER one is saved. The is similar to "for thy clean had been cleansed already, told to go to the priest."



## For A Motive

said, "They are receiving their reward in full."

His allusion, of course, was to the devotedly religious person who performs the functions of religion out of a wrong motive. If the motive, for example, is to receive the reward of praise, then that is the only reward that is forthcoming. That payment having been made in full, no further payment should be expected.

This is not to deny that there are certain benefits which naturally accompany virtue. It simply points up the very subtle nature and serious significance of this matter of motive.

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# The Doctrine Of Baptism

**Editor's Note:** This is the sixth of the Baptist Record 1961 Doctrinal Series, in which some of the basic doctrines held by Baptists are discussed. While the writers of these articles have been given suggested subjects they have been completely free to present their own views concerning the doctrines about which they write.

## New Testament Baptism

by John E. Barnes, Jr., Pastor  
Main Street Church, Hattiesburg

The New Testament teachings on baptism should be of interest to us all.

### Obligation

We notice first of all the obligation to be baptized. In Matthew 28:19 we read, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Jesus not only commanded us to be baptized, he also set the example (Matthew 3:16). The apostles understood and obeyed this command of Jesus (Acts 2:41). All who accept Christ as Saviour are under obligation to be baptized because of the command of the Saviour.

### Form

The form of baptism is by immersion only. Paul in Ephesians 4:5 spoke of "one Lord, one faith, one baptism."

The Greek word "baptizo" is used in all cases of baptism in the New Testament. It never means anything except to dip, to plunge, to immerse. Dr. Christian in his book, *Immersion*, quotes from twenty-four Greek lexicons to prove this. Greek scholars from all churches agree on this point. Dr. T. J. Conant, after giving two hundred and thirty-six quotations from almost every department of Greek literature in which "baptizo" means to "immerse," sums up his findings in this statement, "From the earliest age of Greek literature down to its close (about 2,000 years), not a single example has been found in which the word has any other meaning."

Another reason for insisting on immersion for baptism is that the only two baptisms clearly described in the New Testament were obviously by immersion — the Ethiopian eunuch and Jesus.

Still another reason Baptists are convinced that New Testament baptism was only by immersion is because of the symbolism of baptism — burial and resurrection.

The testimony of scholars in other denominations agrees with Baptists:

John Calvin, founder of the Presbyterian Church, in his commentary on Acts 8:38 says, "There we see the rite used among men of old time in baptism, for they put all the body under the water."

The Roman Catholic historian Dollinger says, "Baptism by immersion continued to be the prevailing practice of the church as late as the 14th century."

Martin Luther, founder of the Lutheran church, said, "In Greek to baptize signified to dip, and baptism is dipping. . . . Baptism then signified two things: Death and resurrection; that is full and complete justification. For this reason I could wish that the baptized should be totally immersed according to the meaning of the word and the signification of the mystery. . . ."

John Wesley, founder of the Methodist church, said "We are buried with him alluded to the ancient manner of baptism by immersion."

J. E. Lightfoot, Anglican bishop and among the greatest of all commentators, said, "Baptism is the grave of the old man and the birth of the new. As he sinks beneath the baptismal waters a believer buries there all his corrupt affections and past sins, and as he emerges thence he arises regenerate quickened to . . . a new life." While we do not accept his explanation of what baptism accomplishes, it is of importance to notice his language concerning the form of baptism.

Thus we have the testimony from outstanding scholars in denominations that today do not accept the New Testament form of baptism. They all testify to the correct position of Baptists on this important doctrine.

### Subject and Administrator

The only subject for baptism, according to the New Testament, is one who has already believed on Jesus Christ and accepted him as Saviour. Because of this Baptists reject infant baptism as unscriptural. We do not find a single verse in the New Testament that justifies infant baptism.

We believe the ordinance of baptism should be administered only on authority of a New Testament church. The commission of Jesus was given to the church, and it carries with it the authority to baptize.

## Baptismal Regeneration

By E. E. Anderson  
Director of Correspondence Dept.,  
Northern Baptist Seminary  
Chicago, Illinois

Baptismal regeneration is the notion that one is saved by means of baptism, or with the help of baptism, or that a child can be regenerated in baptism. It is an old heresy that began in the second century of the Christian era, and it spread rapidly. About ninety per cent of the world's hundreds of millions of Christendom are taught that baptism is necessary to salvation.

Roman Catholics, Greek Catholics, most Lutherans and Episcopalians, many other pedobaptists (baby sprinklers), and the immersionist Disciples of Christ teach that baptism has saving efficacy.

The tragedy of this doctrine is that it minimizes the need for personal conversion; it denies salvation by grace; it makes conversion seem useless; it destroys evangelistic zeal it substitutes an outward act for an inward change; it demands no change of heart; it fills church rolls with names of unregenerate people; it leads to other false doctrines promoted by "baptized" but unconverted church leaders; it accepts priestcraft instead of union with Christ; it nullifies the cross; it makes a fetish of water, and it distorts the New Testament gospel.

### Falsity

The falsity of this doctrine is easily seen by a careful examination of a few key verses. John 3:5 reads, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Not every verse that mentions water refers to baptism. "Water is often a type or symbol of the Word of God, e.g., Isa. 12:3; 55:1; John 4: 10-15; 7:37-39; Eph. 5:26; Rev. 7:17; 21:6; 22:1. We know that we are born again by the Word of God (James 1:18; I Peter 1:23; II Peter 1:4). Therefore, John 3:5 (and Titus 3:5) can only refer to the Word of God.

Acts 2:38 is used by the Disciples to "prove" their theory of salvation by water. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The word "repent" really means "be converted" and since conversion secures salvation, then baptism is a command to be obeyed AFTER one is saved. The phrase "for the remission of sins" is similar to "for thy cleansing" in Mark 1:44 where the leper had been cleansed already, and only for that reason was he told to go to the priest "for" cleansing.

### Pictorial

Baptism is pictorial, never procurative; it always follows conversion and never secures it; it testifies to salvation but never implements it.

Acts 22:16 seems to say that baptism cleanses from sin. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." But Paul was saved three days before his baptism. Ananias called him "brother" and found him praying. He had surrendered to Jesus as Lord (Acts 9:7; I Cor. 12:3). He was filled with the Holy Spirit before his baptism. The word "calling" in the Greek is *epikalsamenos* and means "having called," referring to his previous prayers (compare Romans 10:13).

Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ." Here, as in Romans 6:3, is a case of synecdoche, a part signifying the whole. A farmer speaks of "twenty head of cattle," meaning complete animals. A housewife "sets a good table," meaning that she is a good cook. Even so, baptism represents the whole transaction of conversion, as a symbol but not as a substitute.

Who can estimate the countless multitude of people who die unsaved, largely because their priests or pastors and parents say that baptism washes away their sins? What is the remedy?

### Baptist Responsibility

One remedy is for America's twenty million Baptists to explain to their neighbors the real meaning of baptism.

First, Jesus commanded that only real disciples—regenerated people should be baptized (Matt. 28:19, 20).

Second, John baptized converts in order "to make Christ manifest" (John 1:31). So we baptize to manifest Christ's death and resurrection for us, thus making Christ's saving work known.

Third, when we explain baptism we explain the plan of salvation, for the former is a picture of the latter.

Fourth, the name "Baptist" should carry all the meaning of New Testament baptism. It should point to union with Christ, death to all sin, newness of life, complete devotion to Christ, and to complete separation from every worldly habit.

Fifth, the name Baptist points to the first Baptist—John. He was filled with the Holy Spirit; his faith and life were divine in nature, and he was profusely praised by the Lord Jesus. The name Baptist occurs fourteen times in the New Testament; the name Christian only three times, and two of those in derision. We honor both names for they are actually synonymous.

The many converts of John, including the Twelve (Acts 1:22), accepted his beliefs and thus were truly Baptists. Jesus endorsed John's message and He endorsed Baptist doctrine. Hence it seems logical to say that the New Testament is Baptist. But are modern Baptists true to New Testament faith and practice? All admit that many pedobaptists are as splendid in life and character as the best of Baptists. But on the important question of Baptismal Regeneration, all true Baptists must agree that Christ alone saves from sin, before and apart from baptism.

## Pedobaptism And The Bible Teaching

By Allen O. Webb  
Pastor Daniel Memorial Church, Jackson

One of the practices of all Roman Catholics and most protestant churches is infant baptism. These churches are often referred to as pedo baptists. The rise of infant baptism was closely associated with the development of conceptions of sacramental salvation. It was reasoned that a child was born with the guilt of original sin. Since baptism was recognized as a primary medium of cleansing the adult from sin, it also contained saving efficacy for the child who was born under the penalty and guilt of sin. It was declared that the child who died without baptism was condemned and that the parents bore the great responsibility of this tragic neglect.

### Beginning of the Practice

This practice and teaching began no later than the close of the second century A. D. Tertullian was the first historian to mention the custom, and he violently opposed it. His writings are dated at about 200 A. D. The African bishop, Cyprian, urged infant baptism because of the "saving efficacy of the ordinance." The date of his work was the close of the third century. Thus, we can logically conclude that the fallacy of infant baptism began in the early centuries of the existence of the Christian church. It has continued as a dogma and practice in all Roman Catholic churches throughout the intervening years. Several protestant denominations such as the Episcopals, and Lutherans have also maintained the same concepts.

Several protestant groups have maintained the practice of infant baptism but have denied its purpose. John Wesley strongly refuted the idea that a baby was condemned by the original or Adamic sin. He attached no saving efficacy to baptism. With these conclusions, the need for pedobaptism was eliminated. Nevertheless, it has been maintained as a practice because of the tremendous influence of custom. Today, it is declared to be just a "dedication service." The baptism or sprinkling is continued and is sufficient for church membership in later years.

### Baptists Reject

Baptists strenuously object to this teaching and practice. First, pedobaptism has no New Testament precedent or teaching. Efforts to find a New Testament example have been very frustrating. Some have even sought its justification by indicating that it takes the place of the Old Testament practice of circumcision. This is likewise without a New Testament example. Second, the practice is not only non-scriptural, but it is in contradiction to what we believe to be the scriptural plan of salvation. Salvation is the result of God's grace and man's faith; Eph. 2:8-9. A baby has no consciousness of any sin and cannot manifest an active faith. Sin is the willful transgression of the will of God; therefore a baby has never experienced this type of rebellion. Hence, the new born babe cannot receive nor does he need forgiveness for sins he has never committed.

### Makes Salvation by Works

Those who have reached the age of accountability and who depend upon baptism for cleansing are by-passing Christ an dare turning to religious works to obtain salvation. An external washing, sprinkling, or baptism cannot effect an internal cleansing. Such practices and beliefs place man's salvation in the hands of the church instead of in his faith in the Saviour. This builds a strong churchianity but reduces the content of Christianity retained by the church.

Baptists have no objection to the dedication of a baby to Christ. Many of us could point to a Christian mother and father who dedicated their young baby to the Lord. There is serious objection, however, to the baptism or sprinkling being associated with it. This baptism is considered sufficient for membership in later years if he is not considered a church member at that moment. This would render every part of the baptism unscriptural. In the great commission, Matt. 28:19-20, baptism follows faith. In all New Testament practice baptism followed faith. The mode is also foreign to the New Testament teaching and practice. An additional



DR. AND MRS. HOMER L. GRICE will be leading the sixth annual conference, "Opportunities in Retirement," during the Training Union assemblies at Ridgecrest Assembly June 29-July 19.—(BSSB)

objection is that infant baptism gives a false sense of security to many people, and actually becomes an instrument of the devil to stand in the way of a man coming face to face with the problem of sin and condemnation in his life. We conclude that the Bible teaches salvation by God's grace through our faith and that baptism is administered after a person has publicly declared his faith in Christ Jesus our Lord.

## Alien Immersion—Right Or Wrong?

By M. E. Ramay, Pastor  
First Church, Edmond, Oklahoma

By "alien immersion," we mean any immersion not administered or authorized by a church whose teachings are in accord with the teachings of the New Testament. In our case it is where a Baptist church accepts baptism from some other than a Baptist church.

One writer who advocates and accepts "alien immersion" said, "We are assuming that we are searching for the minimum requirements for Baptist baptism and that will be the baptism which we will be obligated to accept of all candidates for membership." I am unable to see how we could rightly speak of "minimum and maximum" requirements for New Testament baptism. To fail in one point would mean it is NOT New Testament baptism.

Those who accept "alien immersion" usually contend the ordinance was given to the churches. The answer to this question should answer the question, "Is alien immersion right or wrong?"

### To Whom Given

I. Was the ordinance given to individuals? The "alien immersionists" say "yes." . . . They cite the baptism of the eunuch by Philip (Acts 8:38); the baptism of Paul by Ananias (Acts 9) and the baptism of Cornelius, (Acts 10). In connection with these cases I would make the following statements and observations:

1. If I cannot find the positive statement that in each case the individual had the authority of a church to administer the ordinance, neither can anyone else find proof they did NOT have church authority.
2. We can certainly establish the fact that in each case the one administering the ordinance had the direct command from the Holy Spirit or from the Lord himself to baptize.
3. It is an established principle of Biblical interpretation that any one passage of Scripture on a given subject must be interpreted in the light of all other teachings of that subject.

### Given to Church

II. Was the ordinance given to the church? Those of us who reject "alien immersion," take the position that it was given to the church.

#### 1. Testimony of scholars.

B. H. Carroll—Baptism was committed to His church, to be administered by officers of its own appointment. An official act must be performed by an officer. An officer must have been put into office by the organization under which he holds office and to which he is responsible for the exercise of official functions.

George W. Truett—Baptism must be administered by proper administrator. This ordinance has been committed to the church. Then the church alone can legally administer it.

W. R. White—Alien immersion makes it impossible to defend consistently the proper purpose of baptism. Baptists who compromise here have invariably weakened their witness and numerical strength.

#### 2. Testimony of the Scriptures—a. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit."

—Matt. 28:19. If He was not speaking to His church here, to whom was He speaking?

b. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." To whom was He speaking here if not to His church?

c. If Paul did not believe the ordinances (baptism and the Lord's Supper), were given to the church, why did he go into such detail in giving the church at Corinth instructions concerning one of them—the Lord's Supper?

### Conclusions

#### III. Some logical conclusions

1. If given to the individual, the right to administer baptism might have been claimed by Joseph Smith, Pastor Russell or the right might be claimed now by any member (or non-member) of any Protestant sect regardless of the heretical teachings.
2. If we are justified in accepting alien immersion, the

(Continued from Page 5)

## 'Home Missions' Brochure In Soul-Winning

ATLANTA — (BP) — The complete July issue of Home Missions Magazine, official publication of the Home Mission Board, has been produced as a soul-winning brochure.

The issue, published in full color in 16 pages, is designed as an initial visitation piece to be used by the visitor as he talks with a non-Christian. The publication can then be left with the individual.

"Everyone has felt the need to enlist more people in soul-winning," said Dr. C. E. Autrey of Dallas, director of the Division of Evangelism for the Board. "This issue will have a major role in a planned cultivation and commitment visitation program we are launching."

The visitation program, to be launched later, will use a number of contacts with the non-Christian before seeking definite commitment to Christ and to church membership.

"If the reaction is favorable to this issue," reprints of the issue without the identifying magazine trademarks will be merchandised," said Editor Walker Knight of Atlanta.

## Nairobi Churches Have Fellowship

In a prelude to the organization of a Baptist association, 65 people from all the churches and preaching stations in and around Nairobi, Kenya, gathered at Riruta Baptist Church recently for a day of Bible study, worship, and fellowship, cemented by a meal enthusiastically prepared by women of the church, reports Southern Baptist Missionary Davis L. Saunders.

After considering Jesus' command to evangelize, the people divided into groups and visited in homes of Riruta with invitations to church services. Some visitors had doors slammed in their faces, others were ignored, still others were received cordially.

A missionary, an English government hydrologist, a teacher, and a house servant called at the home of Kenya's Minister for Commerce and Industry. Although he had just that day returned from Cairo, the Minister invited them in and talked with them over tea.

From the experiences of the day grew a desire for other opportunities of fellowship and service among the churches, a desire which will lead to the formation of an organized association of churches in the area. "We want you to come to Athi River Church next time," said one man. "No, you must come to Shauri Moyo," invited another.

## Sadlers Return To Richmond

Dr. and Mrs. George W. Sadler have returned to Richmond, Va., from Waco, Tex., where Dr. Sadler taught classes in Old Testament and Christian missions in Africa in the religion department of Baylor University during the spring semester.

Now retired, Dr. Sadler was formerly a missionary to Nigeria, West Africa, secretary for Africa, Europe, and the Near East, and special representative in Europe for the Southern Baptist Foreign Mission Board. He and Mrs. Sadler, who was also a missionary, have made their home in Richmond since 1939.

## Librarian Schools Set For Assemblies

NASHVILLE, Tenn. — (BSB) — The annual schools for church librarians will be held at Lorieta Assembly Aug. 10-16 and at Ridgecrest Assembly Aug. 24-30.

The theme of the schools, directed by Wayne E. Todd, secretary, Church Library Service, Sunday School Board, Nashville, will be "a church library — centered for service."



## —AN EXPLANATION The Annuity Fund

By W. R. Roberts  
State Representative, SBC  
Annuity Board

In an actuarially sound retirement plan, there must be a pooled fund. This holds true in teacher retirement, company or government retirement plans.

Two-thirds (2/3) of the money paid into the Southern Baptist Protection Plan goes into what is called the Church and Convention Fund (pool). One third (1/3) of the money is credited to the member.

All of the money that goes into the Church and Convention Fund is for retirement. Three-fifths (3/5) of the money credited to the member is for retirement. Two-fifths (2/5) of funds credited to pastor is for term insurance. This insurance covers the known hazards of disability and death.

The purpose of an annuity is to provide for a person who

lives too long. If a man doesn't have an income to pay his bills, he has surely lived too long!

The purpose of insurance is to provide for a man's family when he dies too soon or becomes disabled.

**87% for Retirement**  
Approximately eighty-seven per cent (87%) of Annuity Funds go for retirement purposes. Approximately thirteen per cent (13%) go toward protection for widow and disability.

If a church wants an annuity plan (pension), for its pastor, the Annuity Board has one as good as can be had.

If a pastor is looking for an insurance plan, he should seek advice and counsel of a reputable insurance representative. Annuities and insurance are two different things. Ours is primarily an Annuity Plan. The insurance we offer is incidental to the main purpose.

### Doctrine of Baptism --

(Continued from Page 6)

individual has Scriptural baptism before coming to us, just as surely as he has it after coming to us.

3. Our acceptance of something which is un-Scriptural cannot make it Scriptural.

4. If the ordinance was not given to the church, the church then has no right to say whether or not it has been properly and Scripturally administered.

5. If baptism is required for church membership, the authority must rest with somebody. If that authority rests with the pastor, it would follow that the church has no authority to determine who shall constitute her membership and consequently, has lost her democracy. If a church has the right to express her own judgment as to whether or not the person has received Scriptural baptism, it would surely follow that the ordinance must have been given to the church.

6. If the commission to baptize was given to individuals rather than to the church, I cannot find where the church has been given any commission to evangelize; to make disciples, or to carry on any sort of missionary program for if He was not speaking to the church concerning the ordinances, how can we claim He was speaking to the church about these other matters?

Your mind is a sacred enclosure into which nothing harmful can enter except by your permission.



O'TUCKOLOFA CHURCH,

Yalobusha County, has a new pastorial, shown above with the pastor and five men of the Building Committee in the foreground. Left to right, they are: Rev. James C. Carr, pastor; Conley Hardy; R. M. Roane; C. B. Kimzey; E. C. Edwards, chairman of deacons; and Me'ton Blount. Dedicated June 11, the three-bedroom pastorial has exterior masonite siding, and hardwood and tile floors. There is pine paneling in dining room and kitchen, mahogany plywood paneling in living room, with celotex ceiling throughout the house. Valued at \$12,500, it was completed for \$5600, including well and pump. O'Tuckolofa Church, "then," pictured at top right, is how the church looked when it was rebuilt after the 1942 tornado which completely destroyed the old building. Building committee members in front of the church are left to right, O. G. Edwards, E. C. Edwards, Forrest Barber, "Bud" Blount, and Louis Potts. O'Tuckolofa Church, "now," is shown at bottom right, as the church, a full time one, looks today. Future building plans include an annex with three classrooms, kitchen, and provisions for a fellowship hall.



### Decatur Church To Observe 25th Anniversary

The Clarke-Venable-Memorial Church, Decatur, will observe its 125th anniversary on Sunday, July 9. All living former pastors have been invited to participate in the day long program scheduled. Rev. C. B. Hamlett, III, pastor of the Emmanuel Church, Hattiesburg, and a former pastor of the Decatur Church, will bring the message at the morning worship service.

All visitors and resident members of the church will enjoy "dinner on the ground" in the cafeteria of the Decatur High School Building, according to E. M. Smith, Chairman of the Over-all Committee on Arrangements.

The Decatur Church was organized in 1836 as the Enon Church. Its name was later changed to Decatur Church, and still later changed to Clarke - Venable - Memorial Church, being presently named for two former pastors. Rev. Nathan L. Clarke, and Dr. R. A. Venable. Clarke served as pastor of the church for fifty-eight years.

A large crowd of visitors is expected for this historic event; the public is invited. Rev. Curtis L. Miller is pastor.

### Meridian Pastor's Wife Dies

Services for Mrs. Emma Rasberry of Meridian, wife of the Rev. J. L. Rasberry, pastor of the Hickory Grove Baptist church, were held at 2 p.m. Thursday of last week at Stephens Funeral Home. The Rev. Sam Cochran of Waynesboro officiated, assisted by the Rev. C. R. Maples of Morton.

Mrs. Rasberry died Tuesday night in the Baptist hospital at Jackson. In addition to her husband, Mrs. Rasberry is survived by one daughter, Mrs. B. Q. Lee, Jr., of Lizelia; two sons, Dr. James N. Rasberry, San Antonio, Tex., and Mevel L. Rasberry, Monroeville, Ala. and several grandchildren.

## Names In The News

Miss Gloria Ann Lanoux, daughter of Mr. and Mrs. A. J. Lanoux and a member of First Baptist Church, Yazoo City, is serving on the Staff of Ridgecrest Baptist Assembly for the summer months. She is a student at Mississippi College, Clinton.

Miss Loleta Dotson, missionary nurse who has been studying the Hausa language in Kaduna, Nigeria, expects to join the staff of the Baptist Hospital in Kontagora about August 1. Her new address will be, Baptist Hospital, Kontagora, Nigeria, West Africa. She is a native of Town Creek, Ala.

R. L. Sigrest, Jr., First Church, Yazoo City, was licensed to the full Gospel ministry on Sunday evening, June 18. Dr. Webb Brame, pastor emeritus of the church, presented the license. Rev. Luther Slay is interim pastor.

Rev. Sigrest also serves as Minister of Music for his home church in Yazoo City. He is a ministerial student at Mississippi College and is married to the former Beth Hammons of Yazoo City.

Margaret Fairburn, Tyler-town, has been named Young Woman's Auxiliary Director for the Oklahoma Woman's Missionary Union. A 1958 graduate of Mississippi College, she joined the Oklahoma staff in June after receiving a master of religious education degree from Golden Gate Seminary, Mill Valley, Calif.

Rev. Robert Tazier, evangelist of the Nordic Mission in America, will be the principal speaker at Temple Church in Petal at 11 a.m. Sunday, July 2. He will give an intimate picture of Christian life behind the Iron Curtain in Soviet Russia. Rev. E. J. Slonaker is the pastor.

Mrs. Merle Williams Owen, formerly of Jackson, daughter of Mrs. L. R. Williams, was one of 1,800 graduates receiving degrees from the University of Pittsburgh on last Saturday. Two years ago she was given a Four Thousand Dollar (\$4,000) scholarship by the National Dept. of Health & Welfare, through the University, to complete her Master Degree in Social Work. Mrs. Owen is a graduate of Mississippi College in the class of 1935.

Mr. and Mrs. Ralph Davis of Nigeria, West Africa, have

now returned to the states for furlough. They, along with their two children, Nan and David, are now living at 333 N. 26th Avenue, Hattiesburg.

Rev. Herbert L. Badger, a student at Carey College, has been selected by the Missions Committee of First Church, Hattiesburg, as pastor of Unet-ta Street Mission. He is a graduate of Baptist Bible Institute, Graceville, Fla., and has served as a pastor in south Alabama.

Howard Barnette began his fourth year of work as Minister of Music and Education at First Church, Grenada on June 25. Dr. John W. Landrum is pastor.

### First, Belzoni. To Celebrate 75th Anniversary

First Church, Belzoni organized in 1886, is celebrating its 75th anniversary. Under the direction of a church-authorized committee, plans are going forward for an appropriate celebration has been set for Sunday, July 16.

On this date the church hopes to have a large number of its former members to return for the celebration. There are three living former pastors of the church: R. A. Eddleman, S. G. Pope, and Lowrey Compere. All of these have accepted invitations to the celebration, and to speak at the services.

The noon meal will be provided by the church for all visitors. A booklet giving the history of the church will be distributed.

Rev. Chester A. Molpus is pastor.

### Hines Sims Has Mild Heart Attack

RIDGECREST, N. C. (RBA) — For the first time in his nine years as secretary of the Sunday School Board's Church Music Department, Dr. W. Hines Sims was unable to attend the music leadership conference here this year, because of a mild heart attack.

Dr. Sims is expected to accept some of his regular duties again soon. However, all his principal engagements for the summer have been cancelled.

## Sunday School Department

BRYANT M. CUMMINGS  
Department Secretary  
J. M. HAYES, Associate  
JOHN D. ALEXANDER,  
Associate  
MISS JEANETTE PICKENS  
Secretary

CAROLYN MADISON,  
Associate  
JOHN D. ALEXANDER,  
Associate  
W. T. DOUGLAS, Associate

SUNDAY SCHOOL WEEK —

GULF SHORE  
August 21-25, 1961  
DAILY PROGRAM  
SCHEDULE  
(Begins 5:30 Monday—Adjourns Friday Noon)

EVENINGS  
5:30 Supper  
7:00 Music  
7:15 Designs for Advance  
8:00 Music  
8:15 Announcements  
8:20 Features  
—Audio Visual Aids  
—Training  
—Age-Group Panels  
—Demonstrations  
Adjourn

MORNINGS  
7:30 Breakfast  
8:15 Children's Building Open  
8:30 Music  
8:40 Bible Study  
9:30 Announcements, Music  
9:40 Recess  
10:15 Conferences  
11:50 Adjourn  
12:00 Lunch

AFTERNOONS  
FREE TIME — FUN TIME

1. Rest and Relax  
2. Recreation—  
Tennis, basketball, fishing—  
deep sea, surfside, boating,  
swimming, (pool or beach),  
ping pong, table games in  
spacious well equipped lounges,  
softball, baseball,  
3. Book Store—Fift Shop  
4. Sight Seeing  
1. For rates and reservations at  
Gulfshore, write:  
A. L. Nelson, Gulfshore Baptist  
Assembly, Pass Christian,

Mississippi.  
2. For information and details  
concerning Sunday School  
Week at Gulfshore, write:  
Bryant M. Cummings, Box  
530, Jackson, Mississippi.

SEND VACATION BIBLE  
SCHOOL REPORTS

I. Principals of church and  
mission Vacation Bible  
Schools are urged to send  
TWO copies of their Vacation  
Bible School report to  
Box 530, as soon as your  
school is completed.

II. Standard Schools Reported:  
Through June 21, the following  
Standard Vacation Bible  
Schools have been reported:

Church Association  
1. Glendale, Lebanon  
2. Lena, Leake  
3. Bethel, Chickasaw  
4. First, Collinsville, Lauderdale  
5. First, Batesville, Panola  
6. Nokesater, Winston  
7. Cross Roads, Zion  
8. Ashland, Benton  
9. Second, Kosciusko, Attala  
10. Central, Lebanon  
11. First, Bruce  
12. Walnut Grove, Leake  
13. Gulf Gardens, Gulf Coast  
14. First, Tupelo, Lee  
15. Pearson, Rankin  
16. Emmanuel, Jackson, Hinds  
17. South Louisville, Winston  
18. First, Burnsville, Tishomingo  
19. Oak Hill, Pearl River  
20. Calhoun City, Calhoun  
21. Pioneer, Mississippi  
22. North Columbia, Marion  
23. Center Terrace, Madison  
24. Belen, Riverside  
25. Oakhurst, Riverside  
26. Clarke-Venable, Newton  
27. Lake Como, Jasper  
28. Forrest Ave, Biloxi, Gulf Coast  
29. Harrisville, Simpson  
30. First, Eupora, Zion  
31. Pittsboro, Calhoun  
32. Myrick, Jones  
33. Morgantown, Adams  
34. Ridgecrest (largest Enrollment)  
Hinds  
35. 19th Avenue, Lebanon  
36. East McComb, Pike  
37. Bay Vista, Gulf Coast  
38. First, Columbia, Marion  
39. Olive Branch, DeSoto

William Carey College  
Business Office  
Hattiesburg, Mississippi

June 2, 1961

Dr. Harry Lee Spencer  
P.O. Box 530  
Jackson, Mississippi

Dear Dr. Spencer:

On behalf of the Trustees of William Carey College, it is my pleasure to express to you their appreciation for your wise handling of the College's endowment funds. They were most gratified to know that the income from funds in the foundation doubled during the first year. This has been most beneficial in helping us to balance our budget here at William Carey College.

We of the administration would also like to thank you for your help to us in so many ways. We would be most happy to have you visit us on our campus anytime it is convenient for you.

Sincerely,

WILLIAM CAREY COLLEGE

J. D. Sims  
Business Manager

JDS/mlc

## Mary,

By Dr. L. Bracey Campbell  
Scripture Texts: Matt. 1:18-25; 12:46-50; Luke 1:26-31; 2:41-49; John 2:1-10; 19:25-27; Acts 1:14.

INTRODUCTION. How much do we really know of Mary the mother of Jesus? Historically speaking we really know very little.

Legend there is limit less abundance, so that it is difficult to draw the line between legend and the Biblical record. We know from the Bible that she was of the tribe of Judah, and of the family of David (Luke 1:32,39; Romans 1:3) and that she had one sister, probably Salome, the wife of Zebadee (John 19:25) and that she was probably related to Elizabeth, mother of John the Baptist (Luke 1:38).

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### TAKE THREE STEPS FORWARD TO BETTER CHRISTIAN LIVING

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### IN HIS STEPS by Charles M. Sheldon

Have you ever asked yourself, "What should I do?" when facing a new problem? Read this thrilling story of a group of Americans who pledged to ask, "What would Jesus do," before taking any action. This book has been a helpful guide to millions for over 50 years. (26b) \$1.00

### FUNDAMENTALS OF OUR FAITH

by Herschel H. Hobbs

What do you believe and why? Baptists should know what they believe and why they believe it. This book is an informative study of Baptist beliefs and their biblical basis. Written primarily for use by the layman, it is more complete than study course books and less complex than the usual theology text. *Fundamentals of Our Faith* is a must for all who have ever asked the question, "What do Baptists really believe and why?" (26b) \$1.95

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M. F. Rayburn

Your Savings Yield



# The News

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JOHN D. ALEXANDER, Associate  
W. T. DOUGLAS, Associate

Mississippi.  
2. For information and details concerning Sunday School Week at Gulfshore, write: Bryant M. Cummings, Box 530, Jackson, Mississippi.

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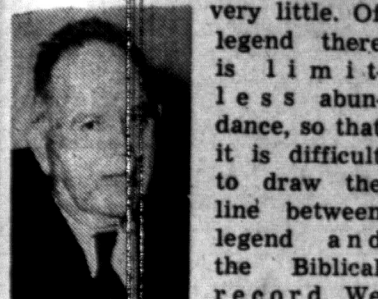
- Church Association
- 1. Glendale, Lebanon
- 2. Lena, Leake
- 3. Bethel, Chickasaw
- 4. First, Collinsville, Lauderdale
- 5. First, Batesville, Paulda
- 6. Nokapater, Winston
- 7. Cross Roads, Zion
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- 14. First, Tupelo, Lee
- 15. Pegasus, Rankin
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## THE SUNDAY SCHOOL LESSON

### Mary, The Mother Of Jesus

By Dr. L. Bracey Campbell  
Scripture Texts: Matt. 1:18-25; Luke 1:26-31; 2:41-49; John 1:10-19; 19:25-27; Acts 1:14.

INTRODUCTION. How much do we really know of Mary, the mother of Jesus? Historically speaking we really know very little.



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Mary had four sons (Matt. 13:55) and two or more daughters (Mark 6:3) whose names are not given. Divinely chosen to be the virgin mother of the Lord and Savior, Jesus the Christ, she was thereby blessed above all women. In the Bible, no special veneration or authority is accorded Mary, but

a large set of doctrines in the Roman Catholic Church accord to Mary the homage which the New Testament gives only to her Son our Savior; this is the heresy that is known as Mariolatriy.

Mary lived out the significant years of her life between the narrow geographic limits of Nazareth in Galilee and Jerusalem in Judea. This is a very small area, but what happened there to Mary and through and by Mary is known from pole to pole and around this rolling earth. Even the brief record in the New Testament of what happened within these meager limits might furnish the thoughtful mind great food for reflection and rich material for teaching, we have space here for only the briefest treatment of a very few short passages.

I. WHAT THE ANGEL SAID TO MARY. "Fear not, Mary, for thou has found favor with God" (Luke 1:30). Of course she was afraid and troubled, this young girl! She had without doubt heard and talked of angels, and did not doubt now that she was seeing and hearing the voice of one but why should he come to her? When the angel had made known to her the destiny that was hers, she was deeply troubled.

No really thoughtful and consciously responsible woman can realize that she is to become a mother without being burdened with a sense of responsibility for the solemn duty that will be hers as the mother, the guide, the spiritual guide of an immortal soul, the shaper under God of a destiny.

We are not, I think, to suppose that the full extent of her responsibility broke on Mary at once, but enough did so break as to make her very earnest and serious. But this fact sets her high in the class of deathless women for time and for eternity: she bowed to the will of God. She harbored no thought of disobedience to the will of the Almighty. Granted the highest honor ever bestowed upon mortal woman, which is another way of saying, burdened with the gravest responsibility any woman ever bore, she meekly, humbly accepted God's will.

II. THE EFFECT UPON MARY OF THE LOSS OF JESUS IN THE TEMPLE. "Behold, thy father and I have sought Thee sorrowing" (Luke

2:48). I think that her not becoming alarmed over his absence from the company during the first day, just shows that the boy was very far from a normal boy, accustomed to play with the boys of his age group. But when it became certain that he was not along with the company, Mary's mother heart became troubled with an anxiety that grew apace as the hours of ignorance as to His whereabouts grew in number. This, it is likely, was His first extended trip away from home, and she had allowed whatever had overtaken Him to do so with little attention from her. Here her responsibility as His mother came to weigh upon her as, perhaps, it had never weighed before.

I would not wonder that there are among us scores of mothers today who could not understand that at all. These mothers have boys, but these mothers will not accept responsibility for those boys. So have "we spawned a generation of juvenile monsters who respect no one's rights except their own".

But Mary found her boy, and was doubtless in perplexity to account for His conduct. She did not yet fully appreciate his unique position in the world. I wonder when she did, if she ever did, before she stood beside His cross, even nearly appreciate the meaning of His person and life to the world.

III. SHE STOOD AT LAST AT THE ONLY SPOT WHERE SHE COULD. "There stood by the cross of Jesus His mother" (John 19:25). From Nazareth to Jerusalem she had come again as one the day, now long ago, she had come to lead Him for the first time to the temple of her people's God. There was nowhere else for her to stand on that black day, "the hour of the powers of darkness". She had come to Calvary, the end of the long, hard road she had traveled with her Son, in spirit, in anxiety, in woe. There were times when she must have been bewildered, as were all others, by His words and actions. Now here she stood at the end. Can you read her heart?

### THE BAPTIST RECORD KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED

## Brewery May Be Built Near Baptist Seminary In Forth Worth

AUSTIN, Tex. — (BP) — A new Texas law that will change liquor control regulations to allow construction of a \$20 million brewery near Southwestern Seminary in Forth Worth will go into effect Aug. 27.

Texas Gov. Price Daniel allowed the so-called Carling brewery bill to become state law without either signing the bill or vetoing it.

Under provisions of the new law, a brewery would be guaranteed construction or continued operation even though citizens in the precinct where it is located vote, to prohibit the sale of alcoholic beverages.

In Forth Worth, meanwhile, a group of local citizens spearheaded by Baptists who don't want a brewery located in their area, were still trying to get a legal ruling from the Texas attorney general that would al-

low a special called election on prohibition of all alcoholic beverages — hard liquor included.

A spokesman for the group said that the efforts, were so ensnared with legal red tape that it looked like they just would have to get used to the smell of a brewery.

The only possible way to stop construction of the proposed \$20 million brewery, said the citizen's group, is for the precinct to vote against the sale of alcoholic beverages before the law goes into effect Aug. 27.

Only the state attorney general could order the Tarrant County Commissioners court to approve a special called election before the Sept. 10 date, and a spokesman said that such looks "absolutely impossible."



Dr. John R. Maddox

## Arkansas Calls Picayune Pastor

First Church, Camden, Arkansas, has called as pastor Dr. John R. Maddox, pastor of the First Church, Picayune, since 1950, and he has announced his acceptance. He will succeed Dr. T. L. Harris who retired last October after serving the church for 17 years as pastor.

Dr. Maddox is the son of the late Dr. and Mrs. O. P. Maddox who served as Southern Baptist missionaries to Brazil for 43 years. He received his A. B. degree from Georgetown College, Georgetown, Kentucky, the Th. M. degree from Southwestern Seminary, Fort Worth, Texas, and in 1956 he received the D. D. degree from Jackson College, Honolulu, Hawaii.

He is married to the former Miss Sarah Frances Gill, daughter of Mr. and Mrs. J. H. Gill of Holly Springs. They have three children, Johnny, 14, Nancy, 12, and Don, 9.

Prior to going to Picayune, he was pastor of First Church, Magnolia, for two and one-half years. Before that time he was associate pastor of the First Church, Denison, Texas, for two years, and while attending the seminary was pastor of Azle Avenue Church, Fort Worth.

He is a member of the executive committee of the Mississippi Baptist Convention Board, a former member of the Education Commission of the Mississippi Baptist Convention, and a former moderator of the Pearl River Baptist Association.

Since 1950 the Picayune church has had 1370 additions, 553 by baptism. The church budget has increased from \$32,700.00 to \$90,977.00, while \$240,000.00 has been spent over and above the budget on building. A new educational building, chapel, and pastorial have been erected and paid for. The church gives partial support to four foreign missionaries.

The Picayune church sent Dr. and Mrs. Maddox on two mission trips. In 1953 they attended the International Youth Congress in Rio de Janeiro, Brazil and toured the mission fields of South America. In 1955 they attended the Baptist World Alliance in London and toured Europe and the Holy Land. During these trips he preached in many different countries. He speaks several languages, having preached in Portuguese and Spanish while on the South American trip.

The Maddox family will leave Picayune the first week of July, and following their vacation, he will begin his work with the Camden church August 1.

## Sunday Reports

### Sunday School Attendance Training Union Attendance Additions To The Church

JUNE 23, 1961			
Aberdeen, First	463	144	3
Main	402	120	
Mission	51	24	
Amory, First	531	207	
Antioch (Rankin)	67	40	
Artelia	62	69	
Bethel (Rankin)	96	84	
Baldwyn, First	296	86	1
Batesville, First	503	167	6
Selden	174	126	
Bethel (Copiah)	119	101	
Biloxi			
Emmanuel	265	129	2
First	538	203	10
Bluff Springs (Pike)	100	104	
Booneville, First	370	127	8
Brookhaven:			
First	780	221	
Main	788	207	
Halbert Heights	51	14	
Pearlhaven	157		
Bruce, First	315	100	
Byram Memo. (Hinds)	77	29	
Calhoun City, First	317	126	2
Canton:			
Center Terrace	238	148	
First	338	142	10
Carthage, First	247	59	2
Cedar Grove (Greene)	150	82	3
Clarksdale	575	148	1
Oakhurst	17	127	
Clear Creek (Laf.)	93	63	
Cleveland:			
First	392	89	1
Vale Street	208	142	2
Collins	213	129	1
Corinth:			
East	181	50	
Tate Street	284	96	1
Cross Springs:			
First	519	178	3
Highland	127	91	
Drew, West	96		
Fellowship (Choctaw)	94	35	
Georgetown	96	77	
Greenville:			
First	991	268	9
Main	813	221	
Greenfield	102	47	
Chinese	76		
Parkway	274	88	2
Greenwood, Calvary	501	163	2
Greenville, Emmanuel	213	68	1
Gulfport:			
First	938	316	6
Grace Memorial	255	100	
North Ward	14	16	
Pass Road	160	118	
Parlington	19	83	
Handshore	313	138	5
Hattiesburg:			
First	516	207	2
Main Street	782	342	7
Wayside	14	16	
34th Avenue	281		
Temple	520	165	4
University	88	44	5
Houston, First	398	175	
Indianola, Second	119	117	
Jackson:			
Alta Woods	690	315	6
Briarwood Drive	106	56	4
Broadmoor	721	314	10
Calvary	1568	877	7
Main	1505	543	
Mission	62	34	
Crestwood	301	143	
Babel	441		
First	1473	482	7
Flowood	108	85	2
Grandview	156	85	
Griffith Memo.	288	168	
Highland	230	147	
West	217	12	2
McDowell Road	242	146	
Midway	244	101	
Oak Forest	242	122	
Parkway	879	400	
Robinson Street	216	92	
Raymond Road	119	83	
Ridgcrest	627	282	
South Side	187	112	1
Temple	119	74	
West Jackson	383	180	12
Woodland Hills	531	144	
Van Winkle	573	222	9
Kosciusko:			
First	587	184	2
Main	588	184	
Marion	29		
Parkway	211	87	
Laurel:			
Plainway	547	178	2
Liberty	132	112	3
Lucedale, First	264	117	
Lyon	181	56	
Roundway Mission	45	38	
Magee, East Side	185	143	2
McComb:			
Locust Street	220	148	6
South	231	87	
Navyville	157	83	1
Meridian:			
Highland	693	210	1
Eight Avenue	180	63	
State Boulevard	390	167	2
Oakland Heights	278	145	
South Side	408	195	
Calvary	401	116	6
Main	22	12	
Wesley Survey Miss.	32		
Pine Springs Miss.	13		
Fifteenth Avenue	519	275	2
Poplar Springs Dr.	582	191	
First	688	156	2
Eastview	158	61	1
Fellowship	90		
Fulton Ave. Mission	94	44	
Midway	225	137	
Mt. Zion (Lowndes)	163	181	
Natchez:			
First	548	152	1
Morgantown	251	122	5
Parkway	225	132	1
New Albany, First	688	198	1
Newton, First	413	163	
Mission	47		
Okolona, Carnation	98	63	
Pascagoula:			
Eastlawn	324	141	
First	605	157	
Four Mile Creek	107	81	
Orange Grove	69	41	6
Unity	220	114	6
Pearl	286	148	5
Pelahaatchie	155	74	
Petal:			
Crestview	112	92	
Temple	196	87	6
Picayune, First	617	149	3
Mission	602	15	
Philadelphia, North	104	72	8
Calvary	426	157	
Pontotoc, First	321	78	
Purvis, First	317	97	
Quitman, First	225	110	
Richland (Rankin)	404	156	1
Ripley, First	326	119	
Mission	78	37	
Rolling Fork, First	237	95	
Rosedale, First	152	84	1
Ruth	48	41	
Sand Hill (Jones)	76	43	
Springfield (Scott)	123	77	9
Sarkville, First	834	275	
Stonewall	204	82	
Sturgis	71	25	
Terry	178	94	
Tupelo:			
Calvary	454	170	2
First	444	119	
Harrisburg	621	183	
Spring Street	251	42	
Tutwiler, First	126	45	
Bellevue Mission	23		
Union, First	34	111	
Mission	43	42	
Vicksburg:			
First	654	236	1
Trinity	215	100	5
Walnut Grove (Leake)	87	37	
Weir	57		
West End (Winston)	84	26	
West Point:			
First	553	161	
West End	234	161	
Wheeler Grove (Alc.)	140	125	5
Columbus, First	768	186	1
Georgetown	96	63	1
Indianola, First	309	105	
Laurel, Eastview	190	105	
Laurel, Wildwood	190	105	
Meridian, Midway	181	138	
Okolona, Carnation	84	57	1
Pascagoula, Eastlawn	306	142	1
Pascagoula, Unity	199	102	17

ELKHART, Ind. (EP) — Delegates to the 93rd convention of the National Holiness Association in Chicago voted to sponsor seminars on holiness doctrine on college and seminary campuses throughout the nation.

## Off The Record

"SAY, Dad, what is a statistician?"  
"He's a man who goes to the aid of figures when they can't lie by themselves, my son."

One housewife to another, over the back fence: "I got to thinking yesterday — you know how you'll do when the television set is broken."

The manager and the chief clerk were discussing the new typist.

"What do you think of her?" asked the manager. "How is she doing her work?"

The chief clerk looked a little doubtful. "Well, I don't know," he said, "but she spells atrociously."





**NEW SIGN** — Concord Church, five miles west of Macon, has erected a new sign on Highway 14 directing people to their church. Standing by the sign, above, is Miss Pat Moffett, one of the active young people of the church. Rev. James Snowden is the pastor.

### Pastor Back From Preaching Tour

Rev. Robert A. Hollifield, pastor of Indian Springs Church, Laurel, has returned home after six weeks of preaching and traveling abroad. He participated in the Scotland Baptist Evangelistic Crusade in which 28 Southern Baptist preachers conducted revivals in Scotland Baptist Churches, and other denominational leaders presented information about the Southern Baptist program. Over 200 public decisions for Christ were made in the Crusade.

Following the Crusade the group went to London where they were given a reception by Sir Cyril Black, British Baptist Layman, in the House of Commons. From London the team went on a tour of Continental Europe, Egypt and the Holy Land visiting Southern Baptist Mission fields in many of the 14 countries on the itinerary.

**BRIDGETON, Missouri** (M BN) — A record crowd of approximately 500 persons visited the Missouri Baptist Children's Home on Strawberry Festival Day, according to Edgar E. Blake, Administrator.



Rev. James Crowson

### To Accept New Pastorate

Rev. James Crowson has recently resigned as Pastor of Mission Church in Montgomery Association to accept the pastorate of Horseshoe Church near Tchula. Rev. Crowson will also teach English at Tchula High School next year. A recent graduate of Mississippi College he received the B. A. Degree with a major in Bible.

Mr. Crowson was licensed to preach by the First Church of

## African WMU Meet Attracts 214

A total of 204 delegates and 10 visitors registered for the eighth annual convention of the Woman's Missionary Union of Central Africa, held at the Baptist camp near Gwelo, Southern Rhodesia, April 24-27. Theme of the convention was "Send Me," and in the closing worship service many of the women responded to the invitation to rededicate their lives and answer, "Send me," to the call to work for the Lord in their areas.

The theme was introduced the first evening with the movie, *In the Circle of His Will*, produced by the Southern Baptist Foreign Mission Board and featuring Rev. and Mrs. Zebedee V. Moss, missionaries in Northern Rhodesia. The script had been taped in Shona, language spoken by most of the women.

The convention program was planned by both African and Southern Baptist missionary women to stress the WMU "Aims for Advance." Each day began with morning watch atop a high hill behind the camp. Conferences and panel discussions were designed to help the women in WMU work and in Christian witnessing and growth.

**Emphasis Presented**  
The emphasis of each session was presented through an opening tableau. One session included the presentation of colored slides and reports by Mrs. Tabitha Ndlovu and Mrs. Joan Nyathi, who attended the Baptist World Alliance meeting

Louisville, at the age of 13 and was later ordained by the Morrison Heights Church, Clinton.

Mr. Crowson is the son of Mr. & Mrs. Vester G. Crowson of Meridian, and is married to the former Sylvia Kay Dearman, also of Meridian. The Crowsons have one son, Dale, two years old.

His future plans include study toward a Bachelor of Divinity Degree at New Orleans Seminary.

### A. V. Windham, Jr. Is Licensed

Bay Springs Church, Rev. D. D. Satterwhite, pastor, licensed A. V. Windham, Jr. (Sonny Windham), son of Mr. and Mrs. A. B. Windham of Bay Springs, at the morning service Sunday, June 11, to the gospel ministry.

Windham told of his conversion and call to the ministry and to foreign missions. A certificate was presented to him by the church clerk, Mrs. D. L. Fall.

Mr. Windham preached, using I Cor. 13 as a text. He will receive a degree from William Carey College at mid-session next year, and will continue further study. He is president of the summer Baptist Student Union.

THE BAPTIST RECORD KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED



PICTURED above (left to right) are Linda Russell, Carolyn Cooper, Sandra Forsythe, and Carol Shannon, all college students and members of First Church, Yazoo City, who are doing student mission work this summer in the Denver, Colorado, area. Their home church is sponsoring their work and they are working under the direction of the Denver Baptist Association missionary in Vacation Bible Schools, youth camps, etc. They will supplement the work done by student missionaries sent out by the Home Mission Board, BSU, and other groups.

## Revival Dates

**O'Zion (Franklin):** July 2-7. Rev. Gene Greisman, pastor, Locust Street Church, McComb, evangelist; Rev. T. H. Maxwell, pastor, (Sunday, July 2 will be Homecoming Day, with services at 11 a. m. and 2 p. m., and lunch served at the church).

**Harmony, Brookhaven:** July 3-7; Rev. R. E. Kyzar, First Church, Rolling Fork, evangelist; John L. McNair, Music Director; Miss Naomi Buckley, pianist; July 2 will be Homecoming Day, with dinner served on the grounds; Rev. George E. Meadows, pastor.

**McCall Creek:** July 2-7; Rev. Billy E. Summons, evangelist; William Graham, song leader; Jimmie T. Smith, pastor.

**LOUISE, FIRST:** July 16-21; Dr. D. L. Hill, First Church, Corinth, evangelist; Rev. Hugh Conwill, pastor.

Bethlehem (Fork), Simpson Association: July 9-14; Rev.

Johnnie Gipson of Magee, evangelist; Rev. James T. Berch, pastor.

**Oakvale:** July 2-9; Rev. Raymond Newman, pastor of Raymond Road Church, Jackson, evangelist; Rev. James O. Nations, pastor. Services at 8 a. m. and 7:30 p. m.

**Mt. Moriah (Tippah):** July 10-15; Rev. Bilbo Cively, evangelist; Rev. David Coley, pastor.

**Aberdeen, Southside Chapel:** July 16-23; Rev. Ira Bright, Jr. Pastor, Evangelist; Mr. Carl Cooper, Music Directors; Miss Glenda Allen, Pianist.

**Bethlehem (Fork) Church,** Simpson County, will observe Homecoming July 9 with dinner on the ground. All former pastors are invited as well as former members. The summer revival also begins July 9 (see Revival Dates column).

**Bay Springs:** June 25-July 2; Dr. John Barnes, Main Street Church, Hattiesburg, evangelist; Rev. D. D. Satterwhite, pastor.

The little boy told his mother, after a school contest: "I didn't win a prize, but I received horrible mention."

### First, Yazoo City Sponsors Student Missionaries

First Church, Yazoo City, is sponsoring four student summer missionaries to the West to supplement those sent out by the Home Mission Board and other groups. The four young ladies, Miss Linda Russell, Miss Carolyn Cooper, Miss Sandra Forsythe, and Miss Carol Shannon, are working in the Denver, Colorado area under the direction of Dr. Leroy Smith. They will spend approximately eight weeks working in Vacation Bible Schools, camps, taking census, and other mission work in the pioneer areas.

The entire mission endeavor for these four college students is sponsored and financed by the Yazoo City First Baptist Church.

### Baptists Sing

**NASHVILLE, Tenn.** — (BS-SB) — A total of 2,371,000 copies of Baptist hymnal have been distributed since its publication in 1956, according to H. S. Simpson, manager, Merchandise Control Department of the Baptist Sunday School Board.

## FIRST, GULFPORT ACQUIRES ADDITIONAL PROPERTY

Working toward the ultimate goal of a new auditorium and adequate educational facilities, First Church, Gulfport, recently purchased additional property in the block where it is situated. This residence, owned by the W. E. Todd family, is surrounded on three sides by First Baptist buildings and faces Highway 90 on the south.

This property is vital in the future planning of the church. It presently has improvements consisting of a large dwelling facing the Gulf of Mexico and garage apartments in the rear. These buildings may be used in a number of ways to serve the purposes of the church. Ultimately, they will be demolished or moved and the space used for new buildings.

With this acquisition, First Church owns the entire block with the exception of a small lot on the northeast corner, which houses a beauty parlor. The block has been commercially zoned for a number of years. The church additionally will gain the complete use of a twenty-foot alley which divides the block. City officials have indicated that they will close the alley at the request of the

church, since the church owns the land on both sides.

Present church buildings include the auditorium, two permanent educational units, two barracks type buildings, a former auto agency building, and three converted residences. All of these are in use in the program of teaching and training with the exception of one residence which is being used to house church offices.

In the last three years the church has spent \$157,000.00 in the purchase of property.

Dr. Landrum P. Leavell is the pastor.



Jimmie Temple

### Licensed At Magnolia Street

Magnolia Street Church, Laurel, June 11, licensed to the gospel ministry Jimmie Temple, son of Mr. and Mrs. Garland F. Temple.

The 17-year old youth graduated from the Laurel High School and plans to enter Mississippi College this fall. Jimmie recently won a Dale Carnegie Scholarship. Rev. Damon V. Vaughn is pastor at Magnolia Street Church.

### Joins Staff At Ist, Gulfport



Mrs. Catherine King has accepted the call of First Church Gulfport, Dr. Landrum P. Leavell, pastor, as Kindergarten Director.

Mrs. King, a widow, is a native of Jackson, and was graduated from Mississippi College with the B. A. degree. She received the Master of Religious Education degree, with major emphasis in children's work, at New Orleans Seminary this spring. She will lead in establishing an accredited Kindergarten, which will convene in September and run concurrently with the public school system.



**THE WEEK** of June 11-18 was Youth Week in the Coffeeville Baptist Church. Jack Winstead seated served as pastor. Standing are seven deacons. Terry Peoples was Sunday School superintendent, and Steve Brower was Training Union director. Judy Chapman served as president of the W. M. U., Betsy McCormack as organist, Vera Edwards as pianist, and Mrs. Vernell Gray as choir director. In all there were 48 young people filling 79 positions in the church. The Rev. G. B. Basden is the regular pastor.

## —GLOBE TROTTER WITH GINNY, HARDY BAPTIST AGED CLIMB STAIRS TO THIRD

By Virginia Harris Hendricks

**PIERREFONDS, France** (BP) — This village nestles in the heart of the Forest of Compiègne. On the main street there is a manor, called "La Roseraie" or "The Rose Garden." The "human" roses which this garden features are Christians over 65 years of age, for this is the French Baptist Old Folks' Home.

When the French Baptist Federation bought the neglected manor, it needed many hours of hard volunteer labor to restore it. German soldiers had occupied the building. A few miles away is the site where the Armistice of 1918 was signed. Twenty-two years later on the same spot, Hitler forced the French to sign the hated Armistice of 1940.

My family entered The Rose Garden and I climbed to the third floor to visit two members of the newly opened home. As I puffed my way to the top of the house, I could hardly believe the occupants I was on my way to visit were 85 and 89 years of age. They

would use these stairs several times each day! Our 89-year-old host adjusted his navy blue beret rakishly on his head as he welcomed us enthusiastically.

"How do you like the Home?" he was asked. "I am very happy here," he replied. "I had no place to go."

Pictures of deceased family members decorated the bright pink walls. His windows opened to the breathtaking view of the forest and a splendid feudal castle. His eyes sparkled mischievously. "The food is delicious. But the wine! Alas, it is most special! It is called 'Water a la Pump!'"

## REVIVAL RESULTS

**East Side, Magee:** June 11-18; 12 professions of faith; nine additions by letter; "a number of rededications"; Rev. Barney Walker, Jackson, evangelist; Ervin Medlock, music director; Rev. J. N. Gipson, pastor.

**Georgetown:** three professions of faith; three additions by letter; several rededications; Rev. Frank Gunn, pastor.



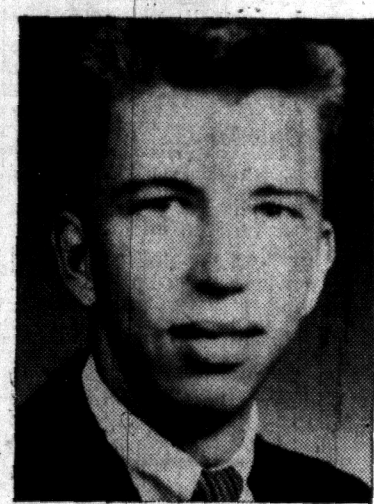
**THE CHINESE Baptist Church, in Baguio, in the Philippines,** was host to the Philippine Chinese Baptist Youth Conference, April 24-28. Seated sixth from left on the second row is Dr. Winston Crawley, the Foreign Mission Board's Orient secretary, who led a daily Bible study period. Beginning eighth from left on the same row are Rev. James A. Foster, pastor of the host church, and Mrs. Foster; Mrs. Sadie T. Crawley, mother of Dr. Crawley; and Miss Theresa Anderson, missionary who works in the Manila Chinese Baptist Church.

## Philippine Chinese Youths Meet

"You are the temple of God," 67 young people were told as they met at the Chinese Baptist Church, in Baguio, in the Philippines, for the 11th annual Philippine Chinese Baptist Youth Conference, April 24-28. Using 1 Corinthians 6:19-20 as a scriptural background, the young people considered four daily topics: "The Holy Spirit lives within you," "You are not your own," "You were bought with a price," and "Glorify God in your body." The crowded daily program began with a 6:30 morning watch service and included a Bible study period and classes

in art and handicrafts, music, and soul-winning, all led by pastors, missionaries, and the Southern Baptist Foreign Mission Board's Orient secretary, Dr. Winston Crawley. Mornings were completed with dramas on tithing and devotional themes and with a presentation of the work of the Philippine Chinese Baptist Convention, the Foreign Mission Board, and the Baptist World Alliance.

**Nine Professions**  
With the afternoons given to sight-seeing, recreation, and music, the conference program resumed at 5:00 p.m. with



John E. Perritt

### Is Licensed

John Ed Perritt, 19-year-old son of Mr. and Mrs. Robert Perritt of Wesson and a freshman at Copiah-Lincoln Junior College, was recently licensed to the ministry by the Wesson Church.

This service, which brought to a close the ministry of Rev. Charles D. Phillips as pastor at Wesson, marked the second young man to be licensed by the Wesson Church in two weeks. At the same service, two former Catholics were baptized, one a star college football player, the other the service manager for a local garage.

John Ed has been active in all phases of the local church program and attained a high rank in Royal Ambassadors. He has been elected for the second year to a position on the Executive Council of the CoLin B.S.U.

Perritt will serve on the staff at Ridgecrest this summer. He will return to CoLin for another year before transferring to a Baptist senior college. He is available for supply work in churches.

At the evening worship services, attended by many local people, nine professions of faith and 14 other decisions were recorded. Many who made decisions gave testimonies at the campfire service which ended each day's activities.

Filipino young people on the islands of Mindanao and Luzon have similar annual conferences.

**FORWARD PROGRAM CLINICS** of Church Finance Clinics conducted Wildwood Church in Laurel. In photo, (at right) explains the Guidebook from Indian Springs Church, and B

## Venezuela Weeks Of

A combination of prayer, planning, and eager service on the part of Venezuelan Baptists and preaching on the part of a guest minister resulted in five weeks of intensive revival campaigns in the Baptist churches of the country. The evangelist was Rev. Leobardo Estrada, pastor of bilingual Primera Iglesia Bautista del Sur, of Los Angeles, Calif., and preacher on "La Hora Bautista," a radio program for

## Madrid Baptists In Move

**LONDON** — **THIRD** Baptist church, Madrid, Spain, has been granted official permission to transfer to its new building for worship and there are good hopes that Elche Baptist church members will soon be able to occupy their beautiful new chapel, closed since 1955. The Salamanca Episcopal church has been reopened.

This dramatic news came in a telegram last week to Dr. Erik Ruden, Associate Secretary of the Baptist World Alliance, from the Ministry of the Exterior in Madrid according to the Baptist Times, London.

The telegram, dated May 30, read: From Ministry of the Exterior. Erik Ruden. Transfer of Third Madrid authorised Salamanca Episcopal reopened Elche decision still pending but good impressions.

Dr. Ruden had visited the Ministry of the Exterior the week before to discuss the situation of several Baptist churches in Spain which are still awaiting official permission to hold services or to have their closed buildings reopened.

An Answer to Prayer  
The members of Third Baptist Church (Continued on Page 2)

## Date For 1965 Congress Announced

**WAKE FOREST, N. C.** — (BP) — June 25-29, 1965. This is the date selected for the next Baptist World Alliance Congress.

Miami Beach, Fla., had already been picked as site. The Alliance's Executive Committee, meeting here, fixed the days of the event.

The 10th Congress met last year in Rio de Janeiro, Brazil, with an attendance of 13,000 registered delegates. They came from 70 countries. The Congress meets every five years.

The Executive Committee did not decide, however, on an exact date for the Sixth Baptist Youth World Conference set for Beirut, Lebanon in 1963. Robert S. (Bob) Denny of Washington, director of Alliance Youth Work, said it will be "probably in July" of that year.

The last previous Youth Conference convened in Toronto, Canada.